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The Boneh's Handbook of Habonim



ספר הבונה

July, 1939

אבן־תרצ"ט

FOREWORD.

A number of years have passed since the publication of the last full Habonim Handbook. Since then the Movement has grown and developed so much, that this new handbook is very different from the last edition.

It is intended to serve as a guide for the Boneh from his first days in the Movement. The Hakdashah work is given in full, and there is an indication of the tests required for all Madregot. We hope that the Bibliography will serve a very useful purpose and that this handbook will play its part in the further development of all Bonim.

During this, our Jubilee Year, marking the Tenth Anniversary of our Movement we issue our new Handbook. May it lead to the development of a new and greater stage in the history of our Movement.

Hazak ve-Ematz,

MERKAZ HABONIM.

London, Ab, 5699.
July, 1939.

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PART ONE.

PRINCIPLES OF HABONIM.

The Aims תַּמְכוּנוֹת

Habonim is a Zionist Youth Movement which aims at stimulating Jewish Youth to a realisation of their heritage as Jews, and the responsibilities, in particular those relating to the upbuilding of Eretz Yisrael, which it involves, it being understood that the work of the Movement shall be carried on in consonance with the self-evident principle that it is the duty of every Jew to be a loyal citizen of the country in which he lives.

The Movement aims at moulding the character of Jewish Youth by promoting their spiritual, mental and physical development; at educating them to a thorough appreciation of their Jewish heritage, and instilling in them an active interest in the Jewish National Revival and in the Hebrew language; at imbuing them with a spirit of friendliness towards all races and creeds and kindness towards all living creatures.

* * * *

The Motto תַּפְסוּמָה

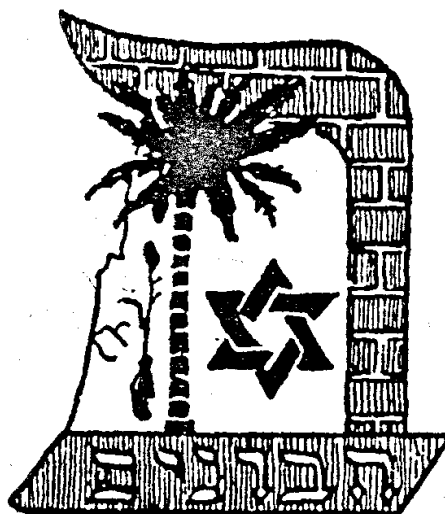
אל תִּקְרָא בְּנֵיךְ אֶלָּא בּוֹנֵיךְ

"AL TIKRA BANAYICH ELA BONAYICH."

"Call us not thy children, rather thy builders."

This Motto has reference to a passage in Isaiah (Chap. 54, Verse 13) reading: "And all Thy children shall be taught of the Lord." Our sages, commenting upon the passage, say: "Read not BANAYICH (Thy Children) but BONAYICH (Thy builders)." By this they meant the children of a nation are the builders of its future. Habonim chose this Motto because it strives to make Jewish children devoted builders of the future of their people.

The Emblem



הבונים

The Emblem consists of four parts:—

1. **THE BET:** This is the second letter of the Hebrew alphabet and the first letter of the word **בונים**, meaning "Builders." To emphasise still further the idea of building the Bet is built up of Levenim (bricks). On the base of the Bet is the word **הבונים** (Habonim), the name of the Movement.

2. **THE TAMAR (DATE PALM):** This is rooted in the base of the Bet and reaches to the upper arm of the letter. It stands for uprightness and justice. It was used as one of the few decorations in the Sanctuary of the Temple.

3. **THE MAGEN DAVID (DAVID'S SHIELD):** This is placed between the Tamar and the upright of the Bet. It represents the Shield of King David and has always been the symbol of our people. It stands for courage and youth.

4. **THE MAP OF ERETZ YISRAEL:** This is placed to the left of the Tamar. It reminds us of our ancient Homeland and the present work for its restoration. It represents our hope and our belief that the whole land will once again belong to the Jewish people and our desire to work ourselves to achieve this aim.

This Emblem, symbolising the Movement, is presented to the Tiron (Beginner) on his Hakdashah (Initiation) after he has made "The Promise." It is worn on the shirt to remind him constantly of the aims and ideals of our Movement.

The Emblem is so important that everyone in the Movement wears it when in uniform. In the case of Rashim, it forms part of their badge of office. Members of the Movement, when not in uniform, may wear it in metal.

The Promise התבטחה

"I promise as a Boneh to do my best to make myself worthy of bearing the name of Jew."

By making this promise I undertake to do all that lies within my power :

To uphold the name of the Jewish people at all times.

To be a loyal citizen of the country in which I live.

To train myself in the knowledge of my people.

To serve the Jewish people for their good and for the good of all men.

The promise of the Tiron, on his initiation to our ranks, means more than an impressive ceremony and the acquisition of the Semel. During the whole of his life the Boneh must *live* and *act* according to the solemn promise he has made. The fight for justice and righteousness of the Jewish people covers many thousands of years and it is the most important task of Habonim to continue this fight. The good name of the Jewish people has been made by those Jewish heroes who were prepared to make any sacrifice so that we could live to-day as Jews. It is our task to learn the history of our People so that we may realise how important it is for us to carry on our work. The way we live determines the manner in which we are upholding the name of our people.

The Halutzim in Eretz Yisrael are showing us a way by which we can best uphold those noble traditions and ideas of our past. They are the Bonim and Bonot of the future of the Jewish people who are building a life of freedom and justice. They are showing an example to the whole world and we must look to them as a pattern to be followed. The work they do and the life they are leading are all contributions for the good of the Jewish people in particular, and humanity in general.

While we live in the exile of the Galut we must live, as far as possible, like these halutzim. There are great tasks for the Boneh while he lives here to build a spirit of resistance to oppression and injustice. We must act responsibly as good and loyal citizens in the countries of our dispersion, for to be good Jews means to preserve honour, dignity and devotion among all mankind. The task of serving the Jewish people to-day is twofold. There is our duty, as the Bonim of an exiled Jewry, to bring to all Jews the need to live a normal and free life based on Jewish values while striving, with all means in our power, to achieve the work of our National Revival.

The Greeting הַבְּרָכָה

The Habonim Greeting is "חַזַּק וְעִמָּץ" (Hazak Ve-ematz), meaning "Be Strong and of Good Courage." It is exchanged between all members of the Movement whether in uniform or not; the first to greet says "Hazak" and the response is "Hazak Ve-ematz."

These words of encouragement occur four times in the first chapter of the Book of Joshua. With them God charged Joshua with the task of continuing the great work of Moses. Our task to-day is very similar to that of Joshua. He had to preserve the unity of the twelve tribes of Israel and lead them into the Promised Land. In the same way our generation is charged with the task of working together to preserve the Jewish people and its ideals and to build up Eretz Yisrael. And just as in those days strength and courage were required to face a future beset with obstacles, so they are needed in our time. For this reason Bonim and Bonot greet each other on meeting and parting with the words of encouragement "Hazak Ve-ematz."



PART TWO.

THE WAY OF THE TIRON TO HIS HAKDASHAH

1. The Tiron and His Environment.

1. The Tiron (Beginner).

The new-comer to Habonim* enters as a Tiron. He really does not know much about the Movement except from hearsay. It would not be fair, either to him or to Habonim, to regard him at once as a Boneh. A period of preparation is necessary before he can be initiated. The Tiron is, however, made to feel at home. His Rosh Kvutzah (Section Leader) and his friends in the Kvutzah are anxious to lend a hand so that he can pass his Hakdashah Tests as soon as possible and so become a Boneh. He will then be a useful member of the Kvutzah instead of a handicap.

2. The Kvutzah (Section).

The Kvutzah consists of up to 15 members led by a Rosh Kvutzah. Each Kvutzah has its own name and adopts a corresponding emblem which may be used to decorate its levenah (brick), cupboard, notice-board, etc. It has its own cry which declares the meaning of its name.

The Kvutzah is the most important unit in Habonim. The most essential work is done in the Pinat Ha-kvutzah (Section Corner) and in the Ohel Ha-kvutzah (Section Tent). In the Pinat Ha-kvutzah, the members learn and play together and help one another. In camp they think out how to contribute to its success. In the Ohel Ha-kvutzah or its vicinity, they plan their orderly and cook duties; they make their gadgets and prepare their 'turns' for the Medurah (Camp Fire).

* "Habonim" is a general term and applies to the whole Movement, which is composed of both sexes—Bonim (masc.) and Bonot (fem.).

Each member of the Kvutzah must always be on the alert for ideas and plans to assist his Kvutzah. He must see that his uniform is always spick-and-span, that he pays attention to the work on hand, carries out orders smartly and gets a job done quickly and well; that he attends all meetings regularly, pays his membership fee and reads the official publications of Habonim. Moreover he must always be ready to lend a hand to those members of the Kvutzah who are slower and weaker than himself. Otherwise he will lower the standard of his Kvutzah and let down his friends who are pulling their weight.

The strength of a Kvutzah is tested in friendly competition with the other Kvutzot in the Gedud (Troop). When this friendly rivalry is keenest, the Gedud is at its best.

A Kvutzah is led by a Rosh Kvutzah, who is usually older and more experienced. The Rosh Kvutzah has charge of the Kvutzah. By his conduct and devotion he sets a living example which each member of his Kvutzah tries to copy. It is up to every one in the Kvutzah to remember that the responsibility for its efficient and correct running rests chiefly on the shoulders of its Rosh, who should be respected and obeyed accordingly.

3. The Gedud (Troop).

A Gedud is divided into a maximum of four Kvutzot. Each Gedud is named after some person, place, or idea noted in Jewish life or history, e.g. Hatikvah, Trumpeldor, Daganah, Hayam, etc. It has its own levenah, cries, flag and table-cloth. The Gedud meets at least once a week in or out of doors, and carries out the Hakdashah programme as outlined in this handbook.

In the course of time, the Gedud develops a tradition of its own and tries to build up a reputation of which it may be proud. Every member shares in that reputation and should do his best to enhance it by his work and conduct.

The Gedud sometimes enjoys a day's outing and sometimes goes camping for a week-end or even a week. It prepares its own food, pitches its tents, provides entertainment round the Medurah in the evening; it may be preparing for a Hagigah (Festive Gathering) or a Hitharut (Competition Gathering); or it may try to strengthen Gedud Funds by arranging a bazaar or a neshef. It may also visit or entertain another Gedud. All these events and many more are different aspects of the new Habonim world of which the Tiron is now becoming a part.

The Rosh Gedud (Troop Leader) and the Segan Rosh Gedud (Assistant Troop Leader) are responsible for the efficient running of the Gedud. Their important tasks can be carried out successfully only if they enjoy the confidence and support of all members of their Gedud and especially of the Rashe Kvutzot.

4. Habonim Discipline.

Habonim is a disciplined Movement. This does not mean that its members are under the rigid rule of a military company; on the contrary, their discipline is all the stronger because Bonim *desire* to be disciplined, because they know that in that way they can work better, learn more, and enjoy their play to the full. Everyone in Habonim obeys those in authority over him quickly and smartly. This is the only way to save time and energy and to prevent confusion, jealousy, and quarrelling.

The authority of the Rosh must be respected because of his long experience and practice in leadership.

One must learn to obey before one can command.

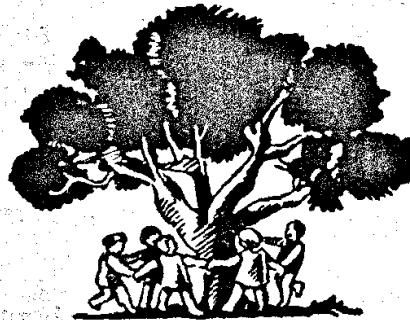
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2. The Hakdashah (Initiation) Tests.

Having been introduced to his new life in Habonim and to its activities, the Tiron must now know what is required of him before he can be initiated as a Boneh. To qualify for Hakdashah and thus become a Boneh, the Tiron must have satisfied his Rosh Gedud that:

1. He knows the Habonim Promise, Cries, Greetings and their meanings and significance; and understands the aims of Habonim.
2. He has made and decorated a levenah and is able to explain the symbols used on it.
3. He knows in brief outline the story of "Our People" to the present day.
4. He has filled 2 J.N.F. 1/- stamp cards and understands the purpose of the Jewish National Fund.
5. He is able to read and write the aleph-bet, read simple Hebrew expressions, including the Habonim terminology.
6. He knows four songs including Tehezaknah and Hatikvah, and their literal meanings.

7. He can act in a playlet on some aspect of Jewish Life, past or present.
8. He can draw a neat sketch map of Palestine from memory and insert three main towns, River Jordan and lakes, and six colonies.
9. He knows the Habonim terminology for Hakdashah.
10. He is able to tie the following five knots and know their uses:—Reef, Sheetbend, Bowline, Clovehitch and Sheepshank.
11. He knows how to treat cuts and scratches.
12. He shows keenness and Habonim spirit; has been in Gedud at least 6 weeks and has attended 75 per cent of all meetings.



EXPLANATORY NOTES ON HAKDASHAH TESTS.

1. *He knows the Habonim Promise, the Cries, Greetings and their meanings, and understands the aims of Habonim.*

THE MEANING OF THE PROMISE.

JOSEPH TRUMPELDOR

The life story of Joseph Trumpeldor vividly illustrates how he fulfilled the conditions of the Habonim Promise. By reading it carefully, the Tiron will readily understand the true meaning of the Habonim aims and Promise.

Joseph Trumpeldor was the greatest Jewish hero of modern times. Before he devoted himself to our national cause he had no contact with Jewish life. He spent his childhood and youth amongst the high Caucasian Mountains, far from the Jewish Ghetto of Russia.

When the war between Russia and Japan broke out, Trumpeldor volunteered as a common soldier and in this war he gave conclusive proof of how a Jew can serve the country in which he lives and at the same time defend the honour of his people. While Port Arthur was besieged by the Japanese, Trumpeldor distinguished himself for his valour and bravery. In return he was awarded the highest honours. During a battle, however, he lost his left arm and so was discharged from the army. To the great astonishment of the Russian commanders, Trumpeldor asked to be allowed to continue to fight, saying: "True, I have now but one hand, but this hand is the right one, capable of handling a sword or rifle; please send me back to the front."



Trumpeldor's bravery was rewarded even in Tsarist Russia. When the war was over, he was introduced to the Tsar and, by royal order, Trumpeldor was promoted to the rank of officer—the first Jewish officer in the Russian army. Trumpeldor's valiant deeds in war were not prompted by an adventurous spirit, but by a deep sense of duty to the country in which he lived and a natural desire to defend the honour of his people. In his private life he was modest, quiet, and most charitable. He would share with his friends his last piece of bread.

When, after the Russo-Japanese war, pogroms (anti-Jewish riots) broke out, Trumpeldor, the Russian officer, organised a system of Jewish self-defence and the pioneer movement known as "He-Halutz." Having been brought up in a non-Jewish environment he had little knowledge of Jewish life. Now, aroused by the tragedy of his people, he began to study Jewish history, the Jewish position in the world and the Hebrew language. He felt that the only solution for the Jews was to become a free nation in Eretz Yisrael, working in the spirit of the Hebrew prophets, true to their ideals of justice and brotherhood.

As a man of action, Trumpeldor decided to put his idea into practice without delay. In the year 1912, he left with the first group of Halutzim (Pioneers) for Eretz Yisrael and settled in Daganian. There, as an ordinary worker, he worked with pick and shovel until the Great War broke out. Famous are Trumpeldor's deeds as captain of the Jewish Legion which joined the British army to fight the Turks to whom Eretz Yisrael then belonged. As in the Russo-Japanese war so also in the war against the Turks he aroused the admiration of his superiors. Colonel Paterson relates: "During all the time of that terrible war this gentle captain showed an unparalleled valour and unflinching determination. By his devotion to duty he set an example to all. When bullets were showering upon us I warned him to take heed, but Trumpeldor, with his charming, simple smile, answered: 'Never mind, I am all right.'"

After the war, when Jewish life and property in Russia were again in danger, Trumpeldor hastened to the country of his birth and again organised Jewish self-defence. But soon he returned to Eretz Yisrael and began to prepare the ground for a mass immigration of Halutzim to their ancient Homeland. While he was busy with this work, rumours reached him that the Arabs were preparing to attack the Jewish settlements in Upper Galilee (Northern Eretz Yisrael). He set out immediately to organise the defence of these isolated settlements. Many workers joined him and under the leadership of Trumpeldor they took up their positions in most exposed places. They were advised to give up the defence as a hopeless task, but Trumpeldor answered: "We are determined to defend our honour and land, even at the risk of our lives." And in defence of Tel-Hai, one of the Jewish settlements, Trumpeldor, the great Jewish hero of modern times, lost his life. When fatally

hit by Arab bullets, he said to his friends: "This is my last wish: let no one leave his post; defend the honour of our people to the last." And when his friends gave vent to their grief, he said: **אין דער, טוב למות בער ארצנו.** — "No matter, it is good to die for our land."

* * * *

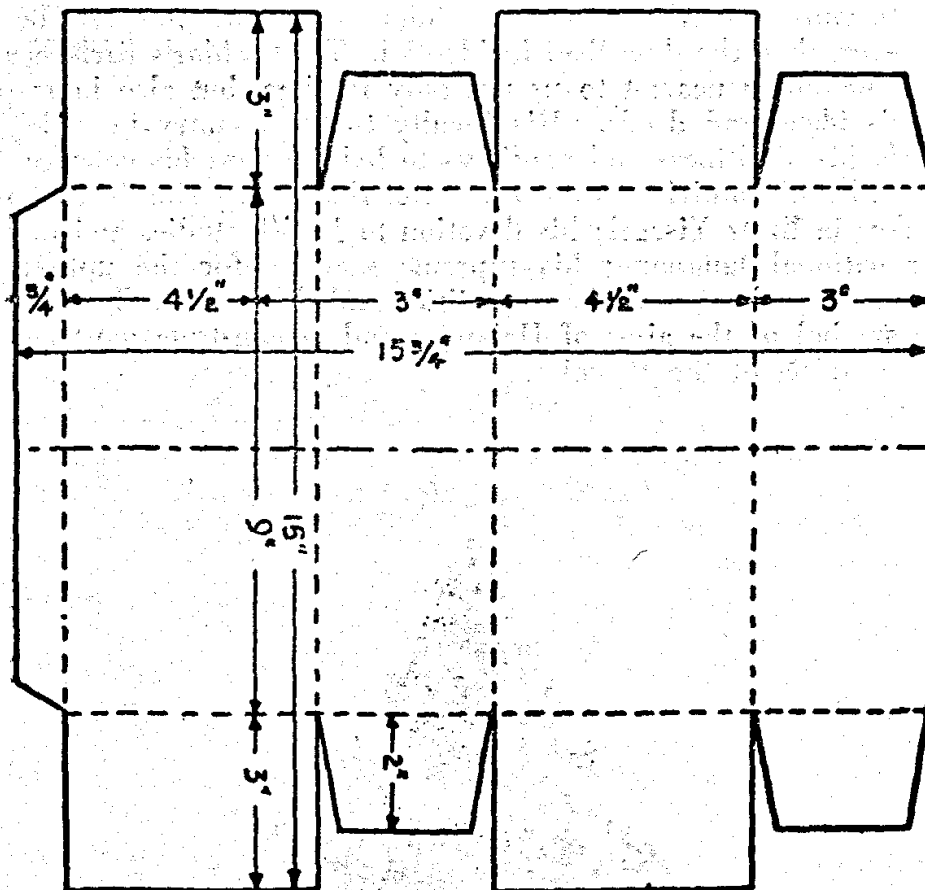
Jewish history, past and present, abounds in events illustrating the meaning of the Promise. None serve the purpose better, however, than the described incidents in Trumpeldor's life, because Trumpeldor is nearest to us not only in time, but also in respect of his ideas and deeds. His loyalty to the country in which he lived; his kindness and readiness to help others; his courage and strength; his untiring work for "Hehalutz;" his simple life as a worker in Eretz Yisrael; his devotion to Jewish studies and love of our national language; his supreme sacrifice for the upbuilding of our Homeland—all these qualities and deeds make Trumpeldor the symbol of the aims of Habonim and demonstrate most clearly the meaning of the Promise.



2. *He has made and decorated the Levenah to be presented by him at his Hakdashah, and can explain the symbols used in its decoration.*

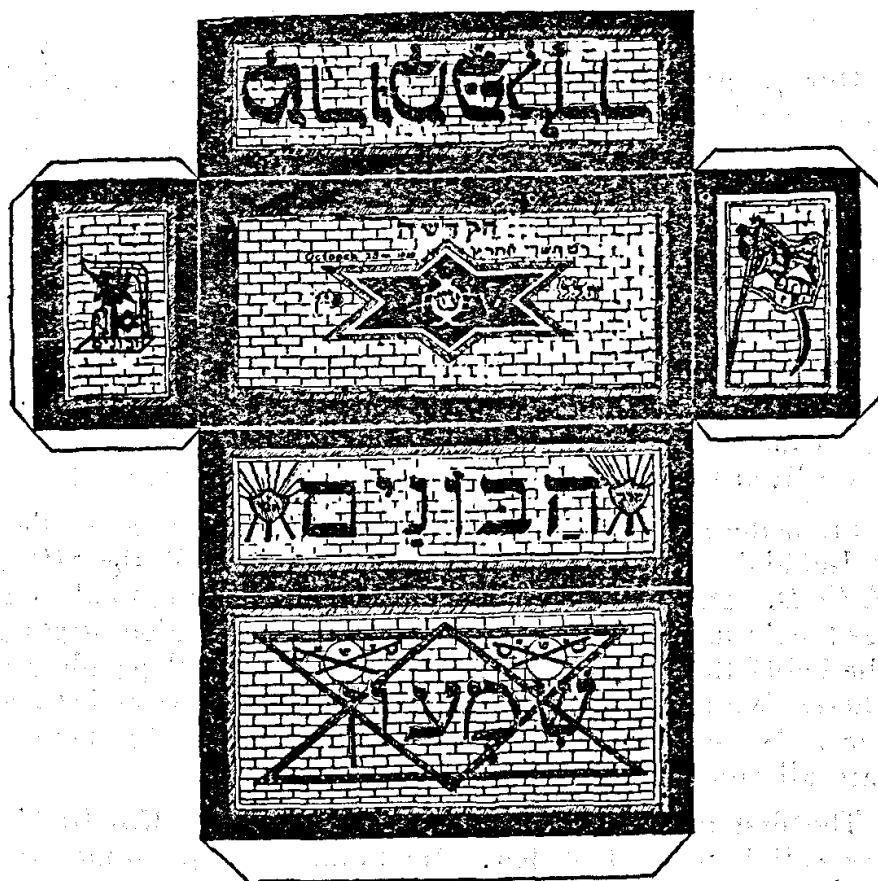
THE LEVENAH.

(a) HOW TO MAKE A LEVENAH (BRICK).



1. Cut cardboard along full lines to size as indicated.
2. Bend cardboard along the dotted lines.
3. Stick flaps with strong glue (short flaps inside).
4. Strengthen the Levenah by inserting a cardboard "bridge" in the centre, or by filling the hollow inside with paper or other suitable material.
5. Cover with paper, decorate and bind edges.

(b) HOW TO DECORATE THE LEVENAH.



The Tiron may decorate his Levenah as he pleases, but the following must appear on it:—

1. The Habonim Emblem.
2. The Gedud name.
3. The Kvutzah name.
4. The Tiron's name and the date of his Hakdashah.

(c) THE MEANING OF THE LEVENAH.

The Levenah is the concrete symbol of Habonim. It represents the contribution which the Tiron intends making to the work of upbuilding undertaken by Habonim in accordance with its aims. That is why the Levenah presented by the Tiron at his initiation ceremony means so much both to him and to the Movement.

The Tiron must construct the Levenah carefully, making it solid, its frame straight, and its angles square. He must also take the greatest care in decorating the Levenah, because the decorations represent the thoughts and ideals with which the Movement inspires him.

3. *He knows "The Story of Our People."*

THE STORY OF OUR PEOPLE

Our people, the Jewish People, is a very old people. Our history stretches back over hundreds and thousands of years. It is a great and glorious history—of a people who have loved their religion and their land—and how they have struggled bravely and suffered bravely for them both. As we read this history of Our People we will get to know of great men and women—we will hear of courage and of brave deeds. It should make us proud to be Jews: proud to belong to this Old People.

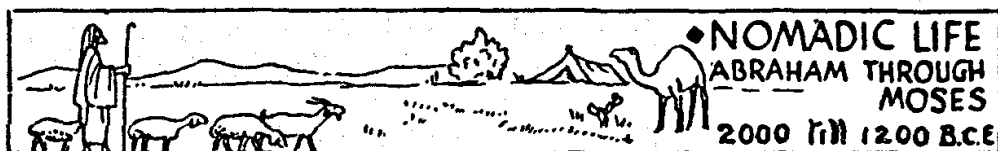
There have been in all our history two great ideas, bound closely together. Our belief in one God—and how our religion was built on that idea. And our love of our land—Eretz Yisrael—and how we lived there—lost it—and of our work to return there.

From the first days of Jewish history we threw away the idea of false idols and gave to the world the idea of the *SHEMA—ONE GOD*. This idea has shaped and given meaning to all our life. It has taught us the holiness and beauty of our religion, it has given us the belief that as God is our One Father—so all people are our brothers. We must love them all—there must be peace between all nations. We must help and work for each other—for before God we are all equal.

The first man to realise this great idea was *ABRAHAM* and so we call him the first Jew. He broke the idols—and believed in God. He left the land where he was born—and went to the land of Canaan—which is Palestine. God promised him that the land would be his—and that his descendants would live in it. So Palestine became the Promised Land—so it became *our* land—the land of the Jewish People.

It was Abraham's son *ISAAC* who first showed that great readiness for sacrifice which has been seen throughout our history. He was ready to offer his life for his religion. And in every generation there have been Jews and Jewesses, the true "builders" of our people, who have been ready, to offer their lives—and countless numbers have actually died for their Religion—for their Land—and for their People. A lesson of courage and bravery was set by the life of Isaac.

It was his son *JACOB*, with his family, the founders of the 12 tribes, who were forced by famine, to leave Palestine and to go and live for many generations in Egypt. At first they were happy for one of the sons of Jacob, *JOSEPH* had become a Prince and ruler in the land. But when he died—the Egyptians turned against the Jews and made them slaves and tortured them. This was the first time—but it happened again and again in our story. When the Jews had to leave their own land and go elsewhere, at first they were happy—but in the end they were always made to suffer.



So, for many long and dark years the Jews worked and slaved, and were very unhappy. But they never forgot that they were Jews—and they always taught their children about their religion and about their own land. They taught them to hope for the day when they would be able to return there—and to “build” for themselves instead of for others.

At last, after enduring there generations of slavery and bondage a Redeemer was sent to the people by God, *MOSES*, leader and Teacher of the Jewish People. He came with his message and his divine signs—and in the end Pharaoh and the Egyptians reluctant to lose so many valuable slaves, were forced to let them go. So from dark misery to bright Freedom the Jews went out. This was the first stage in their becoming a People. They knew now what *Freedom* and *Liberty* meant. They never forgot—and it has always been the ideal of the Jewish People that the whole world should be *free*.

For 40 years Moses, helped by his brother *AARON* and his sister *MIRIAM* led the people through the desert. They were on their way to the land of their ancestors—to the land of their people. During these years they wandered and prepared themselves for their new life as a Nation.

The greatest thing which happened in these years of the desert wanderings, was when the whole Jewish people stood at the foot of Mt. Sinai—and received the *TEN COMMANDMENTS*—the beginning of the *TORAH*; which was to show them how they were best to spend their lives. These laws and rules of life marked the second stage in their becoming a People.

And then—the people arrived at the land—*CANAAN*—the Promised land—very soon to become *ERETZ YISRAEL*.

They had wandered for long years; many who had come out of Egypt had died, including Moses. But a new generation under *JOSHUA* crossed the river Jordan and took possession of Palestine—on both sides of the river.

So the Jews passed through the third stage in their development. Egypt—*FREEDOM*; Sinai—*TORAH* and culture and now Palestine—a *LAND*.



They settled in the land and they had their “Halutzim”—those who worked and developed the land. Eretz Yisrael became a

flourishing country; Hebrew developed as a great language; Judaism became a complete religion with its Prophets and its great *BIBLE*.

In their own land the people were first ruled by "*SHOFETIM*" (Judges) and then by their Kings, of whom the first was *SAUL*; and the greatest were *DAVID* who made *JERUSALEM* the chief town of the Jewish People and *SOLOMON* the wise and mighty King, who built the *TEMPLE* to God in the town his father had made the capital.

In their own land the people also had the great *PROPHETS*—the greatest Teachers the world has ever had. Outstanding amongst these are the great idealists of mankind, *ISAIAH* and *JEREMIAH*, *AMOS* and *MICAH*. They taught the world about the *FATHERHOOD* of *GOD* and that all men are *Brothers*; they taught the Jews to live and even to die for *Peace—Truth—Justice* and other great ideals. They also taught the Jews, that though if they did wrong they would lose their land—it would not be for ever. The Jews would of a certainly return to Palestine—their own land, in the end.



After Solomon the people quarrelled and were divided into two Kingdoms:—the Kingdom of Israel in the North of Palestine and the Kingdom of Judah in the South. But mighty enemies came against them—and the Kingdom of Israel was destroyed by the Assyrians—and the people were scattered. Then the enemy, this time the Babylonians came against the Kingdom of Judah. The Jews fought hard to defend their land and their Temple—but in the end they too were defeated and taken captive into Babylon. But they did not disappear for they loved their religion—and they loved their own land of Palestine—and this kept them alive.



So it was that their hopes of returning were fulfilled—and under Zerubabel—and under *EZRA* and *NEHEMIAH* after some 70 years of Exile part of the People came back. They found the land waste, with enemies in it. So again as in the days of Joshua the Jews had their "*Halutzim*"—those who planted the land and rebuilt the Temple with the one hand, and with the other held the sword with which to defend themselves against the enemy.



Judaism and to take away their Independence. This time it was the Greeks who wanted to destroy Judaism and put paganism with its idols in its place: who wanted to destroy the Hebrew language and put Greek in its stead: who wanted to destroy Jewish Freedom and liberty. A small band under *JUDAH HA-MAKKABI*, stood up against the mighty enemy. And though they were only few, their great courage won and, for a while, the Jews lived their own free life again.

But still another enemy came—this time the most powerful of them all—the Romans. With their great armies they fought and fought against the Jews—and after many years of fighting the Jews were defeated, and in the year 70 C.E. the Temple destroyed and Jewish independence in Palestine came to an end. Our People were not however, finally driven out—until one last attempt for Liberty and Freedom was made by *BAR KOCHBA* and the great *RABBI AKIBA*. It was a brave revolt—but it failed—and about the year 135 C.E. there started the sad and long story of our wanderings.

◆ DESTRUCTION OF THE
SECOND TEMPLE
BY THE ROMANS 70 C.E.



We would have disappeared from the world—without a land or a home. But one thing kept us alive. It was the great lesson of the *TANAIM* (Teachers) and of *RABBI JOCHANAN BEN ZAKKAI* in particular. By keeping the Torah—and all its teachings, we were kept alive as Jews. And our Torah also kept alive the hope and the belief, that however much we might suffer—and however far we might wander—one day we would return to our own land—and live a free life as Jews again.

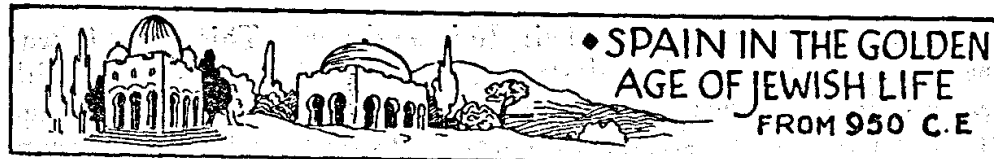
◆ BABYLONIA THE CENTRE
OF JEWISH LIFE
COMPLETION OF THE
TALMUD - 500 C.E.



All this teaching of the Rabbis about Life—about Judaism—and about Palestine was collected together in the *MISHNAH* (c. 200 C.E.) and later in the *TALMUD* (c. 500 C.E.). And so we wandered—first to Babylon, here the great places of learning were transferred from Eretz Yisrael. Here it was that the Talmud was compiled—as a guide for the Jew, how to live, and how to keep his Jewish life.



◆ COMPLETION OF
THE MISHNAH
BY JUDAH HANASI
200 C.E.



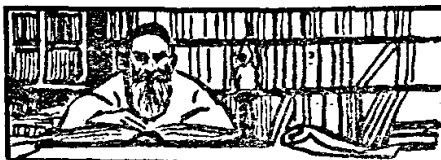
Then we wandered to Spain. Here was the greatest centre of Jewish life, outside Palestine. Here Hebrew Poetry and Philosophy grew into really great Literature. There were countless great men in every field of life. Outstanding amongst them all was *YEHUDAH HA-LEVI*—the great Jewish poet—filled with a love of his Religion—his People and his Land. So great that he braved the dangers to go to Palestine. Outstanding also was *MAIMONIDES*—a great philosopher and teacher of Jewish religion and law, who codified all our teachings and all our beliefs. But after many generations of happy life in Spain—the period of our “Golden Age,” persecution started against the Jews—and they were all exiled from Spain in 1492.



So we wandered again. Everywhere the story was the same. The Jews wandered to a land, they settled and became happy and prosperous. Hatred would grow up against them—they would be persecuted and finally driven out to seek a new land. They were hated—not because they did any wrong—but because they were Jews—a people with great ideals, a people with a religion of their own; a people without a real land of their own.

Still the wanderings continued. In France and Germany the Jews lived and worked from the early days of their dispersion. But the Crusades and the persecutions of the various princes of the time, drove them from place to place and made their lives very unhappy. The Jews were, in most parts of Europe, cooped up in Ghettos—special parts of the town in which they were forced to live:—dark and miserable districts, surrounded by walls. Their connection with the world outside may have made them suffer—and unhappy—but in their own homes, and on Shabbat and Festivals in particular, they were happy and joyful; happy with their religion, joyful because of their hopes for the future which would take them back to Palestine. The greatest of the Jews in France and Germany was *RASHI*—a great teacher, who explained Jewish Literature and Jewish Law in the simplest terms.

To Holland they wandered—where they lived for many years a comparatively happy life—and where the community gave to the world a great thinker *BARUCH SPINOZA*.



◆ LIFE IN THE GHETTO — MIDDLE AGES

After a period of expulsion from England the Jews wandered back in the middle of the 16th Century and here alone they have been able, of all the countries of the world, to live a happy and peaceful life, without persecution—and without any attempt being made to force them away from their Judaism.

And to Eastern Europe—to Poland, Russia, Lithuania, great numbers of Jews wandered, there they lived a very poor life in terrible ghettos—but the Jews' devotion to his religion and Jewish learning in these countries was very great. Here there grew up the sect of the *HASSIDIM* who showed how important were the ideas of *Joy, Enthusiasm and Happiness* in all things.

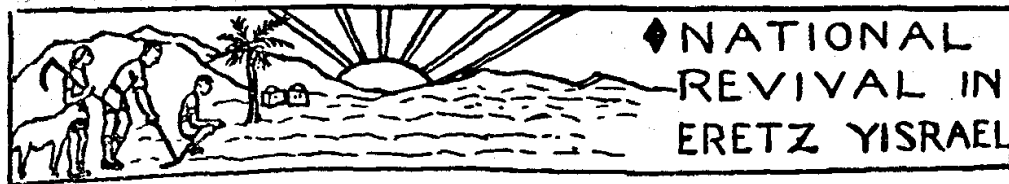
Then at the end of the 18th and the beginning of the 19th centuries it seemed that the wanderings were going to end. A new spirit of Freedom and Liberty came into the world. All poor and persecuted peoples were to be made happy and free. The Jew was to become equal with everybody else. He was to be given the same rights as his non-Jewish neighbour. Jewish wanderings were over. No more ghettos—no more suffering.



◆ EMANCIPATION OF JEWISH LIFE SINCE 1750 C.E.

But it was all a dream. At the end of the 19th Century the sky grew dark again. Persecution started against the Jew afresh. Once more he began to suffer. He was being driven back again into the Ghetto—all the hopes of Emancipation, as the new freedom was called, were dashed to the ground. Wanderings started again—all seemed dark.

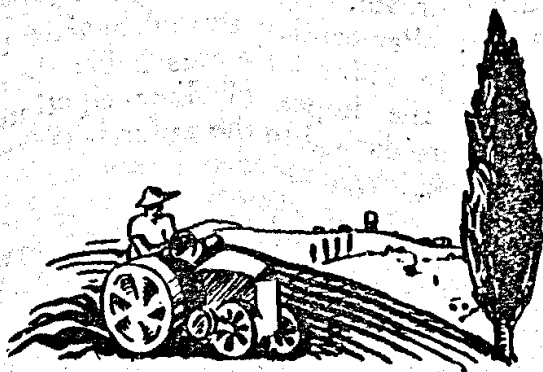
But on the scene of Jewish life there came a new idea: we had wandered from Palestine—why not go back again? Eretz Yisrael—our own land. None could persecute us there or drive us out again. This idea came to a number of Jewish leaders—but outstanding amongst them all was *THEODOR HERZL*. He it was that first gave the idea of the rebuilding of a Jewish Home in Palestine—a great practical turn. To him there rallied many Jews from all over the world—to him and to the idea of Zionism—Back to Zion—the Jewish land for the Jewish People.



Out to Palestine, a waste and desolate country, there went many young men and women "Halutzim"—as in the days of Ezra. Brave people who worked and built—who gave everything including their lives for their people and their land. They have re-built *JERUSALEM* our old capital with its Hebrew University; they have built a new town *TEL-AVIV*—all Jewish in everything; they have made new settlements—*KVUTSOT*—where the old ideas of the prophets are being tried again. Hebrew is once more the language of the Bible—and of the newspaper. In Hebrew you pray and in Hebrew you talk. We have to-day a renewed Jewish art and Jewish literature. Many great men have we had in modern times—but with Herzl, the greatest of them all was *CHAIM NACHMAN BIALIK*—great Jewish poet and Jewish thinker. His poems express the feelings of the heart of the Jewish People as did those of Yehuda Ha-Levi. From Palestine to-day, once more becoming *ERETZ YISRAEL*, new streams of Jewish life are going out to the whole Jewish *Galut*—bringing new hope and new feeling.

In most of the world to-day the Jew is suffering and wandering, as in days gone by. But we have started directing our wanderings back to our old home. We come there—never to be moved again.

Abraham started his life as a Jew in Palestine—once more his people, to rebuild their lives, return to Eretz Yisrael.

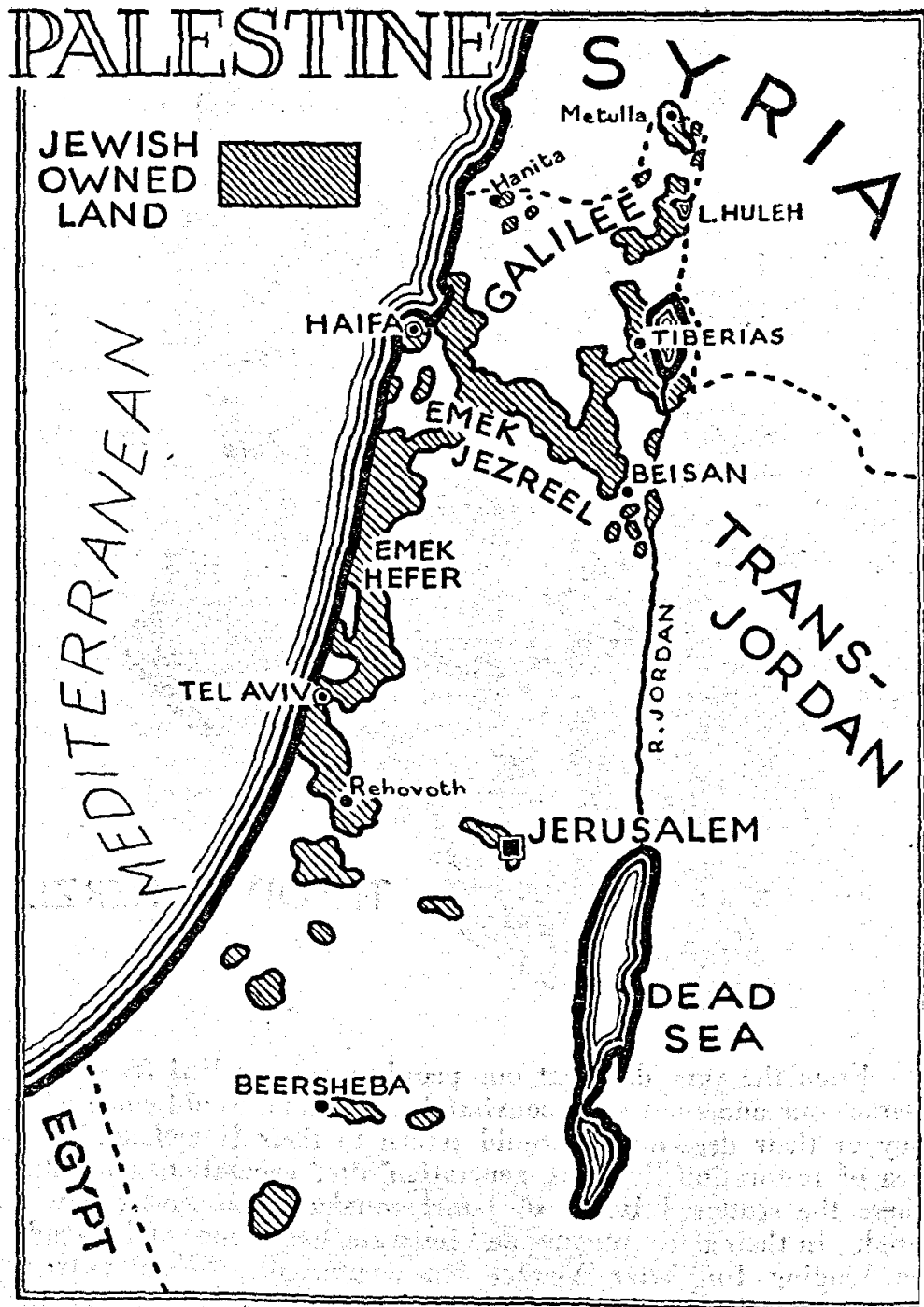


THE ZIONIST PERIOD



THEODOR HERZL

From the very day that our people were expelled from Eretz Yisrael our ancestors were convinced that a time would come when they or their descendants would return to their Homeland. This idea of restoration lived on, generation after generation, no matter where the scattered House of Israel wandered, no matter how it fared. In their daily prayers and festivals, their songs and legends, the longing for Eretz Yisrael was expressed. "Next year in Jerusalem," they proclaimed after each festival. Some day the Messiah would come, Israel would be gathered to the Land and all the nations would live in peace forever. But while the Jews were dreaming and praying for the salvation of their people, the Land of Israel had become a desert in the hands of those who held it, but did not love it.



MAP OF ERETZ YISRAEL

Towards the end of last century the Jews began to wake from their dreams and to do practical work for the upbuilding of our land. At that time the persecution of our brethren in Russia increased; pogroms became common. Our people suffered, but more terrible than the physical suffering was the pain of a proud and ancient nation which had no means of defending itself. Those early Zionists who about 1880 began to build settlements in Eretz Yisrael were called Hoveve Zion (Lovers of Zion). From their pioneering there has grown the great Movement called Zionism. However, not before Theodor Herzl had called the First Zionist Congress (1897) did the Zionist Movement attract the attention of the world at large. This great Jew issued a programme for a Jewish State which the nations of the world should publicly recognise. This programme was adopted at the First Zionist Congress, in Basle, and is known as the Basle Programme.

Since then the Zionist Congress, at which Zionists in every part of the world are represented, takes place every two years and discusses all matters connected with the upbuilding of Eretz Yisrael. Thus, for the first time since the Exile, there exists a representative body to speak in the name of the Jewish people.

On the 2nd November, 1917, the British Government officially stated that it would help to establish in Palestine a "National Home for the Jewish People." This statement is contained in the "Balfour Declaration," and it was later approved by all the nations of the world. On the basis of this Declaration the rebuilding of Eretz Yisrael by the Jewish people is proceeding steadily, giving reason for hope that the aims of Zionism will be achieved and that the Jews will once more live a free and independent life in their ancient Homeland.

Opposition to Zionist work has been met with from various sides. In 1922 a large part of Palestine was taken outside the scope of Jewish efforts and made into a separate country, known as Trans-Jordan. Various other attempts have been made to arouse antagonism amongst the Arabs against Jewish work—despite the fact that in every way the Arab people has benefited from all that has been done in Palestine by the Jews. From this antagonism have come the various political moves, contained in White Papers and other government documents, which have tried to restrict our work in Palestine. But despite all plans of partition and the like, the work still goes on; the work to rebuild the *whole* of Palestine for the Jewish people. And the work will succeed.

4. *He has filled two J.N.F. 1/- Stamp Cards and understands the purpose of the Jewish National Fund.*

JEWISH LAND

About 20 years ago, the part of Palestine now known by one word "The Emek," was a large swampy waste. It was bought by the Jewish people through the Jewish National Fund in 1920, and a group of Halutzim (pioneers) were sent to see what they could do with the land. This group of young men and women, when they heard that a piece of land had been allotted to them, were ready to burst with enthusiasm at the thought that they were able to settle.

Now they would show how the Jewish homeland should be built up! And while they were preparing for the work they went to visit the place of their settlement. So one morning they rode on horseback to the place of which they had been told, where they saw to their surprise, great stretches of green, seemingly fertile land, with not a soul in sight

They looked over the landscape for some time and finally managed to find a small mud hut. Outside the hut, they saw a scraggy goat, so they knew somebody must be there, and they rode up to it. They knocked at the door and an old wizened, wrinkled Arab, dressed in a dirty blanket, answered them. He was suffering from malaria. They asked him, "Why are you alone, old man?" "Where are your friends?" "What is this place?" His sad mournful answers dashed cold water on their hopes.

"This," he said darkly, "is the Land of Death. Here nothing can grow or survive. My tribe and my family, my flock and my herd of goats have all died and I alone am left, awaiting the will of Allah." He pulled his dirty blankets around him, and went back into the hut, murmuring "Death, the Land of Death."

You may well imagine that this did not destroy the enthusiasm of the Halutzim, especially as the Arabs did not understand the cause of death; the Jews realised that the malarial mosquito had been at work. The group realised that the task would involve great hardships, even death—but few dropped out because they thought it was too much risk to go on. The others resolved that come what might, they would not leave the place. It was theirs for the Jewish People. They had to make it into a fit home for the Jewish people, whatever sacrifice might be required of them, and so they stayed on the land, and worked on it.

Trees were brought from the tree nursery at Mishmar Ha-Emek, for they had set about draining the swamps by planting many trees. As you know, the roots of the trees suck up a lot of water from the

ground, and the eucalyptus tree in particular has very strong roots which require an enormous amount of water.

Very keen to complete their task, they worked from early morning till late at night draining the swamps, and the swamps were cold and mirky, and in the afternoon the sun burned down upon their bare backs. Fever came from the water, in which they often had to wade waste deep. Mosquitoes buzzed around them seizing every opportunity of biting them and infecting them with malaria. At night, they would come home worn out, to find another member of the group with a high temperature, in the throes of fever and delirium.

Their reward came, however, when grain was planted and took root, and young trees grew taller and taller. Drainage of the swamps had to be carried on in other ways too. Trenches were dug to drain and irrigate the land properly. And one day, the first concrete houses were ready to replace the wooden huts in which they had begun the settlement.

To-day, some of the most well-developed settlements in Palestine are to be found in the Emek, the Valley of Jezreel. Well developed dairy farms, and flourishing gardens are to be found there. The children of those Halutzim who vowed to change the land of death into a land of life, attend schools in the Emek to learn how to help in the upbuilding of the Jewish National Home.

You read above, that the Jewish people had bought this land. Do you know what this means? It is a bad thing for one person to buy a piece of land and spoil it, or sell it to other Jews at higher prices. This makes the land dearer for the people who are really going to farm it, and so prevents some other Jews from settling on it. When the Arabs saw that high prices could be got for land which they had thought useless, from these "mad" Jews with their new-fangled ideas, they raised the prices of the land. But, in 1901, Professor Hermann Shapira, a close friend of Theodor Herzl's, and an enthusiastic worker in the Zionist movement, realised that if land would be bought by individuals, these individuals would have it and not the Jewish people. He suggested a plan whereby money would be collected from the whole of the Jewish people, rich and poor alike, everyone giving as much as he could. This money would only be used to buy land in Eretz Yisrael. The land bought would not belong to one person or to a private business, but to the Jewish People as a whole. He suggested that a little box be made and placed into every Jewish home, into which every Jew would put all that he could possibly afford, for the redemption of our country.

As a result of his suggestions, nearly 500,000 dunams of land, on which Jews live and work, have been bought by the JEWISH NATIONAL FUND. In spite of all the difficulties which have

hindered the Jews in Palestine, in spite of the uncertainty constantly existing through Government decisions, there are large tracts of land to be bought, and we must do our best to obtain all that we can, because we cannot be driven out of places which are our own in every sense of the word. For the Jews have changed the face of the country and have shown what great possibilities there are in Palestine, and will go on building in spite of all difficulties.

There are all sorts of ways in which we can do our share of the work of the Jewish National Fund. First of all, of course, we must all have a blue J.N.F. box at home, not merely as an ornament but as a living sign of the help which we are giving towards redeeming *our Land*.

Because we realized the importance of this work, we discussed the subject very thoroughly at the 1938 Habonim Conference, when the following resolution was adopted, and the subsequent suggestions made, to implement our resolution:—

This Conference of Habonim resolves that every chaver of the Movement shall possess a pledged J.N.F. Box and shall participate fully in the work and activities for the J.N.F. organised by the Movement. The Movement pledges itself to raise the minimum amount of £500 throughout the year, this sum not to include collections from boxes."

"Oh, that's easy," I can hear you say. "Just think of what we have been doing in the last few months! And if it's for the Keren Kayemeth LelIsrael—why, there's no question about it!"

AND SO TO WORK!

First about the Boxes—You all know that the blue box of the J.N.F. with the white map of Palestine on one side and the Magen David on the other, is to be found in over a million Jewish Homes all over the world, giving an opportunity to every Jew, man, woman, boy or girl, to take part in building up our Land, Eretz Yisrael. All the contributions are used for buying land in Palestine which, because it is bought through the National Fund, is National Land, belonging to the Jewish Nation.

Now, during the last few years, it has become more and more important for the J.N.F. to buy as much land as possible. If the people who buy the land could have some idea of how much money Jews throughout the world would be giving in a certain period of time, they could work out their budget, and estimate how much land they could buy, and begin making the contracts, so that, at the first possible moment, halutzim can settle the land, and establish new Jewish colonies in the outposts of the country. You see, in Palestine, land-buying conditions are so complicated and difficult, that it often takes months and months before the contract can be signed, and the land becomes Jewish.

When this was understood, many Jewish people said, "Well, we can help the Head Office in Jerusalem very easily. We can tell them how much money we shall give them each year, month or day, and then we shall see to it that we have that amount in our boxes when the collector calls. In that way, they'll know about how much to expect, and will be able to go ahead and start the negotiations for buying the land immediately." And so, these pledged themselves to give a certain amount, and looked upon their PLEDGE as one of the most important tasks which they, as Jews, had to fulfil.

Now you understand why the Conference of Habonim passed that resolution that we would all have pledged boxes in our homes, and you should get your families to decide how much they can give each week, complete the card which you can obtain from your Rosh, and hand it to your Rosh or to your Gedud J.N.F. Agent to send in to the J.N.F. Offices.

BUT DON'T FORGET TO KEEP THAT PLEDGE—IT MEANS A HOMELAND FOR THE JEWISH PEOPLE!

There are a number of other things which we, in Habonim can do for the Jewish National Fund.

1. *Plant Trees in Eretz Yisrael and see them growing here!*

Obtain a Tree Chart from the Peleg J.N.F. Agent. On it you'll find a tree—a bare tree—just trunk, branches and 72 twigs. Now every time you bring a penny for the J.N.F. your Rosh will give you a leaf-stamp to stick on to your tree, and as you bring more and more pennies for the J.N.F., you will see the tree come to life, being covered with beautiful green leaves, and you'll know that when you have brought 72 pennies, for 72 leaves, you will have collected 6/- which is the cost of planting a tree in Palestine, in the name of your kvutzah.

And that's not all! It will be interesting to see which Gedud in each Peleg can plant most trees each year, and you will receive a barometer which will indicate how many trees you have planted. The barometer is a chart on which the trunks of five trees are to be found, and, as you fill a tree chart, you receive the foliage for a tree, which you stick on to your barometer chart. When the five trees are full, you receive a beautiful chart, which you can keep as a record of your achievement, decorating the wall of your Ma'on.

2. *Land means Life for Jewish Children!*
Jewish Youth works for Jewish Youth!

In this way we can buy dunams of land in Palestine, and provide the possibility for more and more Jewish children who have finished their training, to establish new colonies throughout the country! HOW?

There is a blue card. Inside the card there is a picture. On the back of the card there is a booklet of twelve stamps. Every boneh sells the stamps, at a penny each, to everyone he knows, and to many whom he does not know. When he receives a penny for a stamp, he tears it out of the booklet and sticks it into its correct place in the picture, gradually making the picture up all over again, building up that place where German Youth is free to dance, and to live without fear.

SEE HOW MANY CARDS YOU CAN FILL!

For every five filled the boneh receives a certificate from Head Office of the J.N.F., and every Gedud filling 200 cards between them, will have bought a dunam of land in Eretz Yisrael—and will receive their dunam certificate from Jerusalem.

THIS IS THE J.N.F. PLEDGE CARD.

Date.....
I,
of
pledge myself to contribute A MINIMUM OF
“A PENNY A DAY”
IN MY J.N.F. BOX to acquire land in Palestine as the property of the Jewish People.
Signature.....
Pledge obtained by.....
Quarterly value of Pledge.....
Box

5. *He is able to read and write the Aleph-Bet, read simple Hebrew expressions, including the Hakdashah Terminology.*

Note.—In Habonim the sephardic pronunciation is used. This is the standard pronunciation of modern Hebrew.

THE HEBREW ALPHABET

Name of the Letter	Cursive Hebrew Letter	Printed Hebrew Letter	Corresponding English Letter	Numerical Value
1. ALEPH	א	א	Silent	1
2. BET	ב	ב	B	2
VET	ב	ב	V	
3. GIMEL	ג	ג	G	3
4. DALET	ד	ד	D	4
5. HEY	ה	ה	H	5
6. VAV	ו	ו	V	6
7. ZAYIN	ז	ז	Z	7
8. HET	ח	ח	H [as in "Hazak"]	8
9. TET	ט	ט	T	9
10. YAD	י	י	Y	10
11. KAF	כ	כ	K	20
CHAF	כ	כ	CH	
12. LAMED	ל	ל	L	30
13. MEM	מ	מ	M	40
14. NUN	נ	נ	N	50
15. SAMECH	ס	ס	S	60
16. AYIN	ע	ע	Silent	70
17. PEY	פ	פ	P	80
FEY	פ	פ	F	
18. TZADI	צ	צ	TZ	90

HEBREW ALPHABET—(Continued).

Name of the Letter	Cursive Hebrew Letter	Printed Hebrew Letter	Corresponding English Letter	Numerical Value
19. KUF	ך	ק	K	100
20. RESH	ר	ר	R	200
21. SHIN	ש	ש	SH	300
NIS	ש	ש	S	
22. TAV	ת	ת	T	400

VOWELS.

KAMATZ GADOL ¹	ִ	Shown as A and pronounced	
PATACH ²	ַ	as A in HA-BONEH—	הבונה
CHOLAM ¹	ֹ	Shown as O and pronounced	
KAMATZ KATAN ²	ִ	as O in BONIM—	בונים
SHURUK ¹	וּ	Shown as U and pronounced	
KIBUTZ ²	ׁ	as U in KVUTZAH—	קבוצה
CHIRIK GADOL ¹	ִ	Shown as I and pronounced	
CHIRIK KATAN ²	ׁ	as I in BONIM—	בונים
TZERE ¹	ֵ	Shown as E and pronounced	
SEGOL ²	ֶ	as E in BONEH—	בונה
SHEVA NA	ְ	Shown as E or omitted, and pronounced indistinctly as E in GEDUD—	נדוד

1 Long vowel.

2 Short vowel.

Examples of how to read simple Hebrew words:

אין דבר טוב למות בער ארצנו אמר הנבחר

HAGIBOR AMAR "ARTZENU BEAD LAMUT TOV DAVAR EN
לפני מותו
MOTO LIFNE

6. He can sing and translate Hatikvah (The Jewish National Anthem) and Teheznahnah, the Habonim Anthem.

HATIKVAH

Andante maestoso.

Kol od . . Ba-le-vav p'ni - mah
 Ne-fesh ye-hu-di ho-mi-yah: U - l'fa - te
 miz-rach ka - di-mah A-yin le - Zi-on
 so - phi-yah: Od lo av-dah tik-va - te-nu,
 Tik - vat sh'nat al - pa . . yim
 Li-h'yot am chafzhi be - ar - ze-nu Be -
 E - rez Zi - on vi Yru-sha - la - yim.

הַתִּקְוָה

O while within a Jewish breast	כָּל עוֹד בְּלֵבב פְּנִימָה
Beats true a Jewish heart,	נֶפֶשׁ יְהוּדִי הוֹמִיָּה —
And Jewish glances turning East	וּלְפָאֵתִי מְזַרְח קְדִימָה
To Zion fondly dart—	עֵין לְצִיּוֹן צוֹפִיָּה —
O then our Hope it is not dead	עוֹד לֹא אֲבָדָה תְּקוּמָתֵנוּ.
Hope of two thousand years,	תְּקוּת שְׁנַת אֲלָפִים.
To be free men in our homestead	לְהִיּוֹת עִם חֲפִזִּי בְּאַרְצֵנוּ
In Zion and Jerusalem.	בְּאַרֶץ צִיּוֹן וִירוּשָׁלַיִם.

Hatikvah is a song of hope and impatient yearning. It must, therefore, be sung in fairly quick time, as indicated in the music.

Hatikvah was written in Hebrew by the poet Naftali Herz Imber (1856-1909) and was set to music by Henry A. Russotto.

THE BLESSING OF THE PEOPLE

by Ch. N. Bialik.

תְּחִזְקָנָה



בִּרְכַּת עַם

ח. נ. ביאליק

* Strong be the hands of our brothers who cherish
The dust of our land, wherever they be;
Pall not your spirit—but glad and exultant
Advance in accord to the help of the people.

תְּחִזְקָנָה יְדֵי כָּל אֶחָיו הַמְּחַוְּנִים
עֲפֻרֹת אֶרְצֵנוּ בְּאֶשֶׁר הֵם שָׁם;
אַל יִפֹּל רוּחְכֶם, עֲלִיּוֹם מִתְרוֹנִים
בְּאוֹ שָׁבָם אַחַד לְעֹזֶרֶת הָעָם!

Behold we recount how you wandered
delight
In the weeping of tears and the sweat of
the brow,
Descending like dew upon Israel, reviving
His spirit so weary, his spirit at stake.

הֵן סוֹפְרִים אֲנַחְנוּ אֶת נִדְרֶיךָ וְחֻבְבֶּיךָ
וְשִׁפִּי הִדְמָעוֹת וְנֶשֶׁת הָאָף,
הַיּוֹרְדִים כְּטֹל לִישָׁרְאֵל וּמְשׁוֹבְבִים
נִפְשׁוֹ הַנִּלְאָה הַשּׁוֹמָה בְּכָף.

Tehezaknah is a song of encouragement and pride of the builders of Eretz Yisrael. It is sung steadily, expressing strength and determination.

Tehezaknah was written in Hebrew, by the great Hebrew poet Chaim Nachman Bialik (1873—1934). We, in Habonim sing the first two stanzas of the poem.

*With acknowledgements to the Linguaphone Course in Modern Hebrew.

7. *He can act in a playlet on some aspect of Jewish Life, past or present.*

PLAY-ACTING

As in decorating his Levenah, so also in this test the Tiron is required to be as original as possible. He is entitled to call upon his Kvutzah for assistance in the acting of the scene. The scene may, if desired, be produced in dumb show.

The following incidents in Jewish history are suitable subjects for acting in this test and may be used by the Tiron. There are, of course, numerous other incidents which can be used for the purpose and the Tiron should find one for himself.

1. The sacrifice of Isaac.
2. Joseph interprets Pharaoh's dreams.
3. Moses and Pharaoh.
4. Samson destroys the Temple of Dagon.
5. David and Goliath.
6. Solomon and the two mothers.
7. Hannah and her seven sons.
8. Incidents in the life of Maimonides.
9. Menasseh ben Israel comes to England.
10. Moses Mendelssohn's life.
11. Trumpeldor and Tel Hai.
12. A New Settlement goes up.

The following two playlets are intended as examples of suitable playlets. As far as possible, Bonim should be encouraged to improvise or write the scenes themselves, after having read carefully on the subject.

1. JOCHANAN BEN ZAKKAI.

JOCHANAN: (Talking to two of his disciples, who are seated on the ground): War! War! They think nothing of fighting, and so we die daily in ever greater numbers. We can never beat the Romans. It is peace—not war—we want. Therefore give out the news that I am dead, then put me in a coffin (the disciples hold up their hands, in horror) please do not refuse me and take me to the Emperor (Pause of half-a-minute to denote passage of time).
(The two disciples carry Jochanan on a plank. They are stopped by two Jewish soldiers with swords, who threaten to run through Jochanan to prove that he is dead) .

DISCIPLE: Do not show such dishonour to so great a hero in Israel.
(The soldiers run their swords lightly down Jochanan's side, but he does not flinch).

(The disciples make a long circuit round the room to denote a journey to the outside of the camp. There sits the General Vespasian).

(Jochanan steps off his "coffin" and falls on his face to the ground before Vespasian).

JOCHANAN: Hail! Emperor of the Romans! Greetings, Emperor of the Romans.

VESPASIAN: Hypocrite! liar! hypocrite! for I am no Emperor. (There is great commotion as a messenger rushes in).

MESSENGER: Hail! Emperor of the Romans!

VESPASIAN: How say you?

MESSENGER: The Emperor is dead and the Senate hath chosen you as his successor. (Pause—to denote short passage of time).

VESPASIAN: Therefore, Jew, ask and it shall be granted.

JOCHANAN: 'Tis but little I ask. Nothing for myself . . . only that the Vineyard of Yavneh and its Wise Men may be restored to my people.

VESPASIAN: Let it be done!

* * * *

(A year has passed).

(Jochanan sits on a raised dais. His disciples sit on the floor around him).

JOCHANAN: So you see, nothing is ever won by war. Our Temple is in ruins but here we can rebuild our life that we may live as Jews in whatever part of the world we be, until we become worthy to win back this land by work, not war.

2. HANITA.

By Rose Weiser.

(In office of Workers Colony at Haifa. A few Jews are being interviewed by Manager of Expedition to Hanita. Scene opens with Hebrew singing—"El Yivneh Ha-Galil"—heard off stage supposedly at "Neshef," while manager is at desk, busy writing).

MANAGER: (addressing applicant) Where do you come from?

1st JEW: From Emek Zebulun.

MANAGER: We need only 90 men and 10 women. Thousands have been turned away. I'm sorry to refuse you. Do stay for the party to-night. (Jew leaves dejected).

2nd JEW: (As first leaves) I came all the way from Judea to join the Hanita pioneers.

MANAGER: Brave, but not original. You've heard what I told the other fellow?

2nd JEW: I shall go as a day labourer then. (Leaves determined).

MANAGER: (to two other Jews waiting) And where are you from?

3rd AND 4th JEWS: From Emek Jezreel.

MANAGER: I suppose you've come for the party to-night?

3rd JEW: No, sir.

4th JEW: It's the Hanita settlement we want to join.

MANAGER: Hanita! (rises and studies map of Palestine on wall) Now, where can that be? It must be on this map. No? Well, how can you go to a place that is not on the map?

3rd JEW: This is too serious a matter for jesting.

4th JEW: We want to put Hanita on the map, sir.

MANAGER: Well said. Here take this sign for the door.
(The Jews read it aloud as they hold it up).

"HANITA FILLED, NONE TO APPLY."

JEWS: We'll go as labourers—day labourers, sir. (Leave with sign).

MANAGER: That makes 400 day labourers! (Enter four comrades—Yaakov, Yehuda, Yirmiyahu and Rivka, special friend of Yehuda. Yaakov and Yehuda are among those who fell at Hanita).

MANAGER: "Shalom" (All exchange greetings of "Shalom") (To Rivka) Why aren't you at the Neshef to-night, Rivka? They leave before dawn for Hanita. You should help make things gay.

RIVKA: But I don't feel gay. I want to go with the boys (looks at her friends) to Hanita. I can plough and plant, mend a roof and a fence.

MANAGER: (interrupting mischievously) You're a lady of many virtues as Yehudah has so often proven. But I don't hear you say you can cook! Seriously Rivka, Hanita is not a place for you.

RIVKA: (interrupting) I know, Hanita is on the northernmost boundary in a mountainous wilderness. Its nearest neighbour is an Arab village, home of terrorists. That's why I want to go. I can do my share in defence.

MANAGER: But the doctor says you are too frail for the task.

RIVKA: The doctor is a fussy old grandmother. (Sits down dejected, knows she won't go).

MANAGER: (rising and walking over to pat her on the back) The hardest job is to refuse the women.

YEHUDAH: I'll write you daily. You'll know everything that happens.

RIVKA: You're not going to a correspondence school. You won't have any time to write, nor to think of me, for that matter.

YEHUDAH: (raising her from chair) I know better, Rivka. Shall we say "Shalom" here? We won't be at the "Neshef." There are a dozen and one things to do before retiring.

RIVKA: (embracing Yirmiyahu, Yaakov and lastly Yehudah) I'm glad you have each other—three comrades to watch out for each other.
(Calls out "Shalom" to all as she leaves. They all answer sadly, and put arms about Yehudah's shoulders who stands between them. While they are embracing and saying farewell, the songs of the "Neshef" are heard—"Artzah Alinu").

MANAGER: The men need sleep if they are to leave before dawn.

YAAKOV: They won't hear of sleep. "How can we sleep?" they say, "when the great day is here at last. After weeks of training and preparation another new settlement is to rise in 24 hours."

YEHUDAH: They feel they are making history.

MANAGER: They will be extending the boundaries of the Yishuv. (Sits down) Boys, are the 37 lorries properly laden to the last detail—tools, framework for watchtower, dining hall and stockade, and provisions? See that the donkeys get good care. They'll drag heavy loads up the hills.

BOYS: (As they turn to go) Remember, no singing on the road. The Arabs are not in on this secret.

SCENE II.

(The scene is off the central part of Hanita where the watchtower and dining hall, etc., are set up. Nevertheless, the rhythmic hammering and sawing are heard from off stage).

On stage—where pipes are laid to bring water from spring to settlement, there are picks clanging into ground and digging of trenches for water pipes. A few girls are gathering stones to fill in spaces between stockades. A few sacks supposedly filled are lying about while other sacks are being filled. Now and then men come on the scene to carry off sacks (filled with rags or paper).

(Two American guests enter wearing cameras on chests and carrying note pads. They snap pictures of the scene and take notes in excited, hurried fashion).

1st AMERICAN GUEST: This wilderness hasn't heard such noises for thousands of years.

2nd AMERICAN GUEST: How did they get the name of Hanita?

1st GUEST: Somewheres close to this site there was an ancient Jewish place called Hanita. (2nd Guest takes notes impressed).

2nd GUEST: It's high in the hills of Lebanon (admiring the scene) and see the blue Mediterranean below (takes pictures).

COMMANDER: (enters and walks into view of camera) Sorry to have spoiled the pictures. (Guests jump out of his way with great show of respect).

1st GUEST: Just one question Commander—What is that flat stone-roofed house just off the stockade?

COMMANDER: (turning to look off stage) That? We got an old Arab house with the land. We're setting aside a room there for Arabs who take coffee with the heroes of Hanita.
(Guests look at each other, speechless).

2nd GUEST: Your Arab neighbours, the savage terrorists of Baaseh? Do you mean to drink coffee with them?

COMMANDER: (interrupting) Why not? But I have no time for questions. Some other time perhaps. (Goes on to girls picking stones, while American guests make a great show of taking down important notes) More stones, girls, for the stockade. (Girls increase speed of picking stones. Commander moves on to spring where men dig with picks, etc.) The precious spring of Hanita!

WORKER AT SPRING: Once, long ago it served the needs of Israel. But the dust of ages has choked its waters.

COMMANDER: Now it will serve Israel again.

2nd AMERICAN GUEST: (to first) Did you hear that? (impressed, takes down words about spring).

(Whistle sounds for lunch recess. Workers jump up from work, stretching. Girl passes sandwiches to workers).

1st WORKER: (looking off stage in direction of building) See, the watch-tower is set in place! (All look in direction, happy, shouting—"Hedad, hedad!" (Hurrah).

(The group sings "El Yivneh Ha-Galil," soon form circle for hora which is danced to "Artza Alinu," dancing ever faster and faster; those that do not dance support the singing, clapping hands).

(Enter delegation from Yesod Hamaalah, bringing a gift of Sefer Torah. Dancing and singing cease and group crowds around visitors in surprise).

DELEGATE: As one of the oldest settlements of Galilee, we bring the newest settlement, Hanita, a gift of a Sefer Torah.

REPRESENTATIVE: In the name of Hanita, we extend our thanks to Yesod Hamaalah for this precious gift. Our pioneers will treasure this Torah as a reminder of their glorious heritage and as a bond with the whole of Israel.

WORKER: One of our tents shall serve as a temporary synagogue. Let us conduct the Torah to its home.

(The Torah is escorted with song and dance in circle on stage. The dancers in simple steps dance to the tune of "El Bene, El Bene, bene betcha bekarov" (build the house of the Lord speedily).

(After the dance of the Torah, the delegates lead the procession off stage to the temporary synagogue. Dancers following delegates and after them all the workers still singing "El Bene").

* * * *

8. *He can draw a neat sketch map of Palestine from memory and insert three main towns, River Jordan and the lakes, and six colonies.*

THE GEOGRAPHY OF ERETZ YISRAEL.

1. THE BOUNDARIES.

If you stand on the top of Mount Ebal, near the ancient city of Shechem and let your eye sweep over the landscape, you can view the whole of Eretz Yisrael. To the West you see the deep blue waters of the Mediterranean; to the East the River Jordan and the uplands of Gilead beyond; far to the North the Lebanon mountains, and to the South you look upon Jerusalem and beyond to the southern hills of Judea, skirting the wilderness.

The present political boundaries of Eretz Yisrael, excluding Trans-Jordan, are:—to the south—a line drawn from Raffia to

Akaba; to the east—the Dead Sea and the river Jordan; to the north the frontier runs from Ras-en-Nakura on the Mediterranean coast in an easterly direction, turning northwards to include the Jewish settlements of Metullah, Kfar Gileadi and Tel Hai; to the west—the Mediterranean Sea.

2. THE AREA OF ERETZ YISRAEL.

The whole of Eretz Yisrael covers about 30,000 square miles, of which 10,000 are in Western Eretz Yisrael. Transjordan which has been excluded from the effect of the Articles of the Mandate, in terms of the Churchill White Paper, in 1922, covers the remaining 20,000 square miles.

3. POPULATION.

Western Eretz Yisrael is inhabited by almost 1,400,000 people, of whom about 500,000 are Jews. The whole population of Transjordan is inhabited by only 300,000 Arabs, though its area is twice as large as that of Western Eretz Yisrael.

4. CLIMATE.

The climate of Eretz Yisrael is generally a healthy one, cool rainy winters and hot, dry summers. There are, however regions with a tropical temperature (the Jordan Valley and the Basin of the Dead Sea) and others with a nearly continental climate as the Negev and the Steppe of Transjordan. The first rains (Yoreh) usually begin in November and the last rains (Malkosh) cease in April. During the dry summer the vegetation is helped by abundant dews. Cool winds blow from the west, while the "Hamsin," a very hot wind, blows from the east.

5. FLORA.

A wide range of plants is found in Eretz Yisrael. The Western Plain has some 1,500 species of vegetation. The most important fruit of the country is the citrus. Grapes, almonds, olives, carob, bananas and figs are the most common of the other fruits grown.

6. FAUNA.

There are in Eretz Yisrael about 600 different species of animals. The domestic animals are cattle, sheep, goats, camels, horses, mules and donkeys. The wild animals, found mostly in the very thinly populated south, are the hyena, wolf, fox, jackal, hedgehog, rabbit, hare, antelope. The lakes and rivers contain various species of edible fish.

7. THE PHYSICAL DIVISION OF ERETZ YISRAEL.

Apart from the Negev (the wide expanses of sand dunes and desert in the south), Eretz Yisrael may be divided into the following three strips stretching from north to south:—

1. The Coastal or Maritime Plain in the west.
2. The Mountainous Plateau in the middle, divided by the Valley of Jezreel (Emek).
3. The Jordan Valley in the West.

9. *He knows the Habonim Hebrew terminology for Hakdashah.*

THE HEBREW TERMINOLOGY FOR HAKDASHAH

English.	Hebrew.	Transliteration.
1. Beginner.	טירון	Tiron.
2. Builder. (sing.)	בונה fem. בונה	Boneh; fem. Bonah.
(pl.)	בונים fem. בונות	Bonim; fem. Bonot.
3. Section.	קבוצה; קבוצות	Kvutzah, Kvutzot.
4. Section Leader. (sing.)	ראש קבוצה	Rosh Kvutzah.
(pl.)	ראשי קבוצות	Rashe-Kvutzot.
5. Troop.	גדוד; גדרים	Gedud; Gedudim.
6. Troop Leader.	ראש גדוד	Rosh Gedud.
7. Assistant Troop. Leader.	סגן ראש גדוד	Segan Rosh Gedud.
8. Secretary.	מזכיר; מזכירה	Mazkir; Mazkirah.
9. Treasurer.	גזבר, גזברה	Gizbar; Gizbarah.
10. Commissioner.	בא-כוח; באי-כוח	Ba-Koach; Bae-Koach.
11. Asst. Commissioner.	סגן בא-כוח	Segan Ba-Koach.
12. Section Corner.	פנת-הקבוצה	Pinat Ha-kvutzah.
13. Section Tent.	אהל הקבוצה	Ohel Ha-kvutzah.
14. Troop Meeting.	אספת-הגדוד	Asefat Ha-gedud.
15. Ceremony.	טקס	Tekes.
16. Ceremonial Table.	שולחן הטקס	Shulhan Ha-tekes.
17. Opening Ceremony.	פתיחה	Petihah.
18. Closing Ceremony.	נעילה	Ne-ilah.
19. Initiation Ceremony.	הקדשה	Hakdashah.
20. Brick.	לבנה	Levenah.
21. Section's Brick.	לבנת-הקבוצה	Levenat Ha-kvutzah.
22. Branched Candlestick.	מנורה	Menorah.

THE HEBREW TERMINOLOGY—(Continued).

English.	Hebrew.	Transliteration.
23. Troop's Candlestick.	מנורת-הקדוד	Menorat Ha-gedud.
24. Candle.	נר	Ner.
25. Tablecloth.	מפה	Mapah.
26. Flag.	דגל	Degel.
27. Greeting.	ברכה	Berachah.
28. "Be Strong and of Good Courage."	חזק ואמץ	Hazak ve-ematz.
29. Promise.	הבטחה	Havtahah.
30. Emblem.	סמל	Semel.
31. Circle.	עגול	Igul.
32. Semi-circle.	חצי-עגול	Hatzi-Igul.
33. Silence.	שקט	Sheket.
34. Sit.	ישב	Yashov.
35. Stand up.	קום	Kom.
36. Fall in or line up.	הסתדר	Histader.
37. Stand at ease.	נוח	Noah.
38. Stand at attention.	דום	Dom.
39. Number.	הפקד	Hipaked.
40. Straighten.	ישר	Yasher.
41. Forward March.	קדימה צעוד	Kadimah Tza'od.
42. Right turn.	ימין פנה	Yeminah Panoh.
43. Left turn.	שמאלה פנה	Smolah Panoh.
44. About turn.	אחורה פנה	Ahorah Panoh.
45. As you were.	חזור	Hazor.
46. Mark time.	במקום דרוך	Bamakom Daroch.
47. Halt.	עמוד	Amod.
48. Dismiss.	פטורים	P'turim.

10. *Can tie the following five knots and knows their uses: Reef, Sheetbend, Bowline, Clovehitch and Sheepshank.*

KNOTS.

As knots should never slip, they must be made with rope and not with string. To know the purpose for which the knot is used is as important as to know how to tie it.

Rope is made out of hemp which is produced in many countries, particularly in the Phillipine Islands, Mexico, India, Italy, New Zealand and Russia. The best known hemp is called Manilla Hemp after the principal town of the Phillipine Islands.

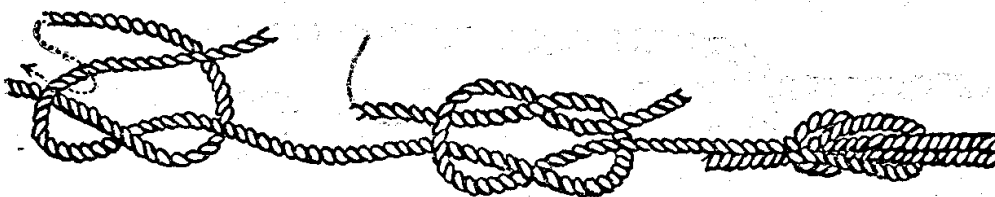


Fig. 1.

REEF KNOT (Fig. 1). Used for joining the ends of a rope together. All First-Aid knots are reef knots; also generally used for parcels.

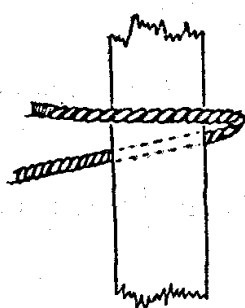


Fig. 2.

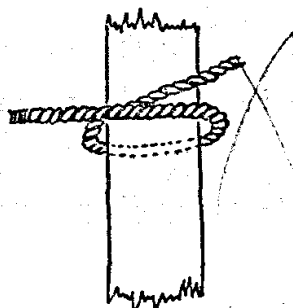


Fig. 2a.

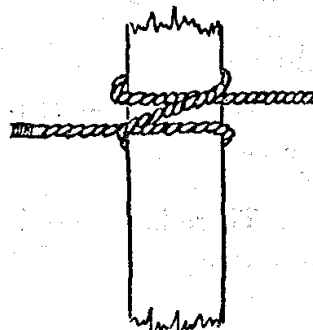


Fig. 2b.

CLOVEHITCH (Fig. 2, 2a, 2b). Used for fastening a rope to a pole. Generally used for commencing and finishing lashings.

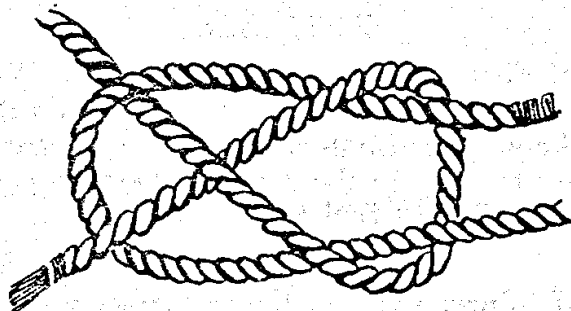


Fig. 3.

SHEETBEND (Fig. 3). Used for joining two ropes of equal or unequal thickness.

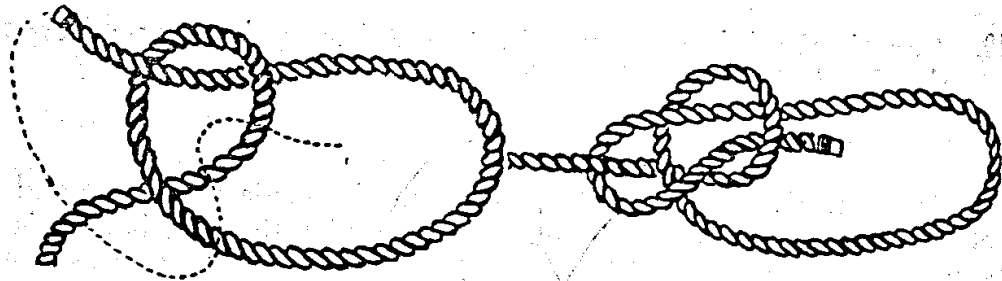


Fig. 4.

Fig. 4a.

BOWLINE (Fig. 4, 4a). A loop that will not slip. Used for lowering persons (e.g., in mountaineering).

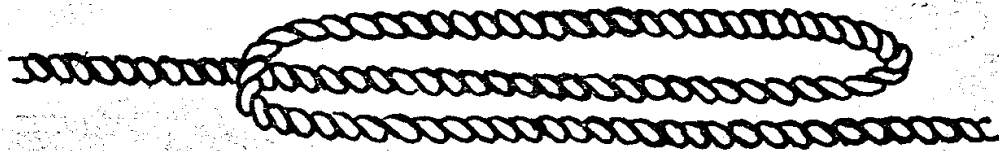


Fig. 5.

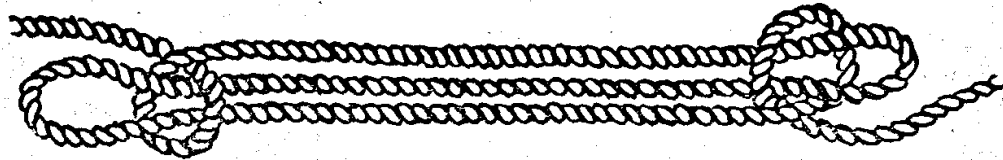


Fig. 5a.

SHEEPSHANK (Fig. 5, 5a). Used for shortening or strengthening a rope.

These knots are best learnt by direct demonstration and constant practice.

* * * *

11. *He knows how to treat cuts and scratches, bruises and shock.*

FIRST AID.

The Aim of First Aid is, above all, practical. When an accident occurs you should know what to do and how to do it. You should, however, also know your limits and not attempt treatment in cases where it is better to wait for the doctor, otherwise you may do more harm than good. **KEEP COOL!**

SHOCK.

In cases of injury, shock to the system may occur. The shock is present to a greater or lesser degree, depending upon the extent and severity of the injury. Treat the shock first as very often its effects are more harmful than those of the injury.

Wherever possible, see that your patient is covered with a blanket or coat and is kept warm. Apply hot water bottles if they are at hand. Loosen all tight clothing and see to it that the patient should not be disturbed in any way. Once you have treated for shock, then you may carry on with the other treatment as described for the various injuries.

CUTS AND SCRATCHES.

These are the most common injuries in everyday life. They are not very serious and yet they may even cause death because any opening in the skin allows the entry into the body of germs which may poison and cause death.

Treatment:

1. Expose the wound, removing whatever clothing may be necessary.
2. Remove foreign bodies which are seen in the wound. Do not search for foreign bodies which cannot be seen.
3. If the wound is obviously dirty and surgical aid cannot be procured at once, wash away as much of the dirt as possible by gently pouring water over it freely.
4. Apply tincture of Iodine all over the wound and the surrounding skin.
5. Apply a clean dry dressing and fix with a firm bandage tied with a *reef knot*.

NOTE.—As a clot of blood is Nature's method of stopping bleeding, it should never be disturbed when present over a wound: a blood clot serves the purpose of keeping the blood in and the germs out.

BRUISES.

A blow anywhere on the surface of the body may cause extensive bleeding beneath the skin without breaking it. This is the simplest form of internal bleeding. It means that a small blood vessel has been ruptured and the blood which cannot escape through the skin spreads around underneath. This injury is called a bruise, is accompanied by the "Black and Blue" discolouration and swelling, e.g., "Black eye."

Treatment: Apply COLD cloths rung out with cold water and renew frequently. A piece of wet lint, covered with a larger piece of oil silk, and then with a layer of cotton wool will keep damp for some hours.

In all cases of severe internal bleeding (from lungs or stomach) send for a doctor at once. In the meantime lay the patient down, loosen all clothing and keep him as quiet as possible. Give him COLD water to sip, or, if you can get it, ICE to suck.

3. The Habonim Uniform.

Having passed the Hakdashah Tests, the Tiron is now entitled to wear the Habonim Uniform in which he appears for the first time at his Hakdashah Ceremony. He must know of what it consists, how it is worn and must understand its meaning.

A standard uniform is worn by every Boneh. Uniform helps to build a spirit of unity and brotherhood amongst all the members of the Movement, ruling out selfishness and social snobbery. It makes them feel they belong to one another; work becomes easier and play more pleasant. While in uniform Boneh feel more inclined to help each other and to learn from one another. Furthermore, the Habonim uniform tells the world at large that it can expect certain things from the wearer, e.g., a high standard of honour and loyalty, kindness and a sense of pride in his traditions. Lastly, by looking at it with a trained eye, one can tell to which Peleg the wearer belongs; how long he has been in Habonim; the efficiency he has attained and what rank he holds.

Because of the significance of the Habonim Uniform, there are special rules as to the manner in which it should be worn. The uniform must always be clean, neat, complete and correct. Badges not belonging to Habonim, fancy decorations, and personal ornaments are not permitted. In camp "easy kit" may be allowed, but out of its bounds uniform must always be worn.

1. THE BONEH'S UNIFORM.

The Boneh wears the following uniform:—

Headgear.—Whenever necessary a navy beret.

Scarf.—The Habonim navy kerchief and woggle.

Shirt.—Blue Habonim shirt; two patch-pockets with button-over flaps and two epaulettes.

Belt.—Brown leather.

Stockings.—Khaki bicycle socks.

Boots and Shoes.—Black or brown, provided that all members of the Gedud wear the same colour. These should be of sensible shape and hard-wearing.

Shoulder Tab.—Bearing the name of the Peleg in English and Hebrew; worn on the left shoulder immediately below the join of the epaulette.

Shorts.—Grey or khaki—provided the whole Gedud wears the same colour. Of standard shape, with hip pocket, two open side pockets, four loops for belt; length—three inches above knee.

2. THE BONAHS UNIFORM.

Belt, Shoulder Tabs, Headgear, Scarf and Shirt.—*As for Boneh.*
Shorts or Skirt.—Navy.

Stockings.—White ankle socks or beige hard-wearing stockings.

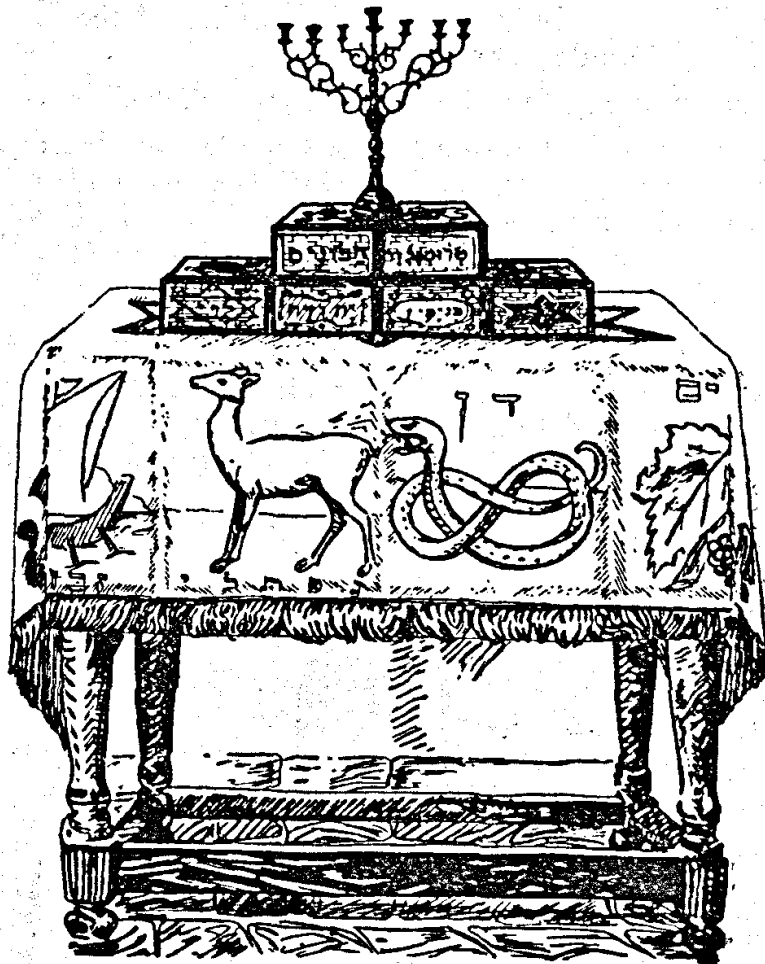
Shoes.—Black or brown, provided the whole Gedud adopts the same colour. Of sensible shape and hard-wearing.

Articles to be worn with Uniform, when necessary.

- (a) Clasp or sheath knife on the belt.
- (b) A neatly coiled length of cord attached to the belt.
- (c) Haversack or rucksack worn on the back.
- (d) Overcoat, macintosh, jersey, sweater or jacket. Brightly coloured coats are not permitted.
- (f) Hand-axe properly sheathed; only for senior chaverim.
- (g) Pencil and small notebook, in pocket or attached to belt.

* * * *

4. The Hakdashah Ceremony.



Ceremonial Table.

The most solemn moment in the life of a member of the Habonim Movement is when, as a Tiron, he makes "The Promise." The Gedud is brought to attention; there is an air of silent expectation. The Tiron, carrying his Levenah and led by his Rosh Kvutzah, steps forward and in front of the Shulhan Ha-tekem (Ceremonial Table) stands at attention. The Rosh Gedud then asks:

"Do you, Berl, having passed the Hakdashah Tests, wish to become a Boneh in Gedud He-Atid?"

"I do," replies the Tiron.

The Rosh Gedud: "Have you a contribution for the building of our Movement?"

The Tiron presents his Levenah and says:

"I have; I contribute this Levenah,"

which he then hands to the Rosh Gedud, who places it on the Ceremonial Table.

"Now make the Habonim Promise," continues the Rosh Gedud. The Tiron slowly and deliberately says:

"I promise, as a Boneh, to do my best to make myself worthy of bearing the name of Jew."

The Tiron then lights one of the candles of the Menorat Hagedud (Troop Candlestick) and says:

"In token of my Promise, I kindle this flame."

Turning smartly towards the Gedud, the new boneh gives the Habonim Greeting "Hazak." The Gedud replies, "Hazak Ve-ematz." The new Boneh accompanied by his Rosh Kvutzah returns to his Kvutzah which welcomes him with the Kvutzah cry.

His Hakdashah ceremony over, the Boneh looks forward to his future in Habonim. He sees before him a wonderful prospect of work to be done and things to be learnt. With the words of the Promise still ringing in his ears, he is determined to carry out the aims of the Movement with sincere devotion.



PART THREE.

THE BONEH'S GUIDE TO THE STRUCTURE OF THE MOVEMENT.

For the Tiron a knowledge of the two corner stones of the Habonim Movement—the Kvutzah and the Gedud—was sufficient. During his work as Tiron he is not likely to come into contact with any other forms of the Habonim organisation. The Boneh who will be in the Movement for four or five years, however, must be acquainted with the whole of the Habonim Structure. A knowledge of the corner stones is not sufficient; he must know all the bricks of which the Habonim edifice is built.

A Boneh living in a large town will participate fairly often in functions at which members of all divisions and units of the local Habonim organisation may be gathered. At a Hagigah, he will meet Bonim and Rashim from the whole Peleg, and at a Habonim camp he will make contact with members of the Movement. A Boneh may also change his residence or visit another town where he may find forms of Habonim organisation which do not exist in his locality. It is, therefore, essential that the Boneh should know how *all* members of the Movement in his own and other Pelagim are organised.

MOETZAT HAGEDUD (Troop Council).

The Boneh is already well acquainted with Kvutzah and Gedud. These are the basic units where the real work, so far as he is concerned, is done. He knows that a Rosh Kvutzah is in charge of the Kvutzah and that the Madrichim (leaders) of a Gedud are the Rosh Gedud and the Segan Rosh Gedud. But he may not yet know that there exists in his Gedud a Moetzah (Council). The administration of a Gedud is not an easy task; for instance, the Gedud meeting place must be kept clean and in order; it should be decorated and made attractive to the eye; Gedud property must be under strict control and its library well managed; the Gedud must see that its funds are always sufficient to meet all its financial needs. There are neshafim to be prepared, camps to be organised, visits to neighbouring Gedudim to be arranged. All these duties cannot be performed by the Madrichim alone. In order, therefore, to accustom Bonim to administrative responsibility every Gedud has a Moetzat Ha-Gedud consisting of representatives from every kvutzah together with the Rosh and Segan Rosh Gedud as well as the mazkit and gizbar Ha-Gedud. The Moetzah deals chiefly with improving affairs and its recommendations will always be discussed with the Rosh Gedud before being put into operation.

THE DIVISIONS OF THE MOVEMENT.

1. *The Edah of Gurim.*

The Edah of Gurim comprises the most junior age group (7 to 10 years) of the Movement. Each Edah usually contains some 20—25 boys and girls, who carry out a programme of simple tests, educational games, playlets, and of course, songs. At the age of 10, the boy or girl is transferred to

2. *The Gedud of Bonim.*

Here the real educational work of the Movement begins. The various groups of Tests enumerated in this Handbook, Hakdashah, Shlishit and Shniyah are taken, and an intensive programme of Tsofiut (scouting) is carried out. The Boneh receives a thorough grounding in Zionism, Palestinography, Jewish History and general knowledge of all things Jewish, and he is encouraged through the use of Hebrew phrases and words to take up the study of Hebrew. From this stage, the Boneh passes at the age of 14 to

(3) *The Senior Kvutzah.*

In the Senior Kvutzah, the final Test, Rishonah, is taken, as well as the various specialisation Tests (Mumhiut). Here, the rather general knowledge acquired in the Gedud is developed, and the work as a whole is preparatory to what is required of the boneh when he passes at 15 or 15½ into the

4. *Havurah of Vatikim.*

In the Havurah of Vatikim a programme of work is undertaken, which equips the Vatikim with a detailed knowledge of Zionist affairs, trains them to take part in youth and communal activities in England, and generally stresses the special characteristics of creative settlement in Palestine. From the Havurah, at the age of 17, the Vatik passes into the final educational stage of the Movement:

5. *The Hevra.*

The Hevrah comprises all senior members of the Movement above the age of 17. Inside the Hevrah, various activities are undertaken. Rashim and Segannim, i.e., all those who are responsible for the organisation and running of Gedudim receive instruction through a special Rashim Training Course; courses in Hebrew, Jewish History and Palestinography are arranged, and regular discussions are held on topical problems both in the Jewish and non-Jewish world. Week-end Camps are also organised through the Hevrah.

6. *Kibbutz Habonim.*

A Hevrat Habonim also exists at the David Eder Training Farm in Kent, "Kibbutz Habonim." Here a group of haverim from Habonim are in training (Hachsharah), for their future life in Eretz Yisrael, where they hope to go in the near future as halutzim, to join the group of our haverim in the Anglo-Balti Kibbutz.

7. *Hevrat Habonim Ba-Aretz.*

A group has now been formed of all our haverim from Habonim now in Eretz Yisrael who feel that they must continue

their lives as an organised group of our movement. The nucleus of the Hevrah is the group at our Kibbutz, and there are Snifim (branches) in the three towns, Jerusalem, Haifa and Tel Aviv. The formation of this Hevrah in Eretz Yisrael gives us an indication of the way in which Habonim becomes a part of the life of its members, creating a bond which is not broken by distance or time.

In addition to the above educational divisions of the Movement, there are the following organisational divisions:—

(a) *THE PELEG*. The Peleg, or district, comprises every unit of the Movement, e.g. Gedud, Havurah, Hevrah in a given area. The Peleg is administered by a *Vaad Hapeleg* (District Committee) elected by the Senior Haverim. The elections for the Vaad Hapeleg take place each year immediately after Rosh Hashanah. The Vaad is governed in size by the size of the Hevrah, for it consists of one representative to every four senior haverim; thus in a Hevrah of 40 senior people, the Vaad would consist of 10. From the Vaad are elected a Ba-Koah (or Chairman) a Mazkir (Secretary) and a Gizbar (Treasurer). The Peleg, through its Vaad, administers all the affairs of the Peleg, and is represented on Mercaz (see later) by its Ba-Koah.

(b) *MERCAZ*. Mercaz is the governing body of the Movement between Conference and Conference. It comprises:—

The Ba-Koah of every Peleg.

The Ba-Koah of Vatik Habonim.

Seven members of the Movement, elected at the Annual Conference (see later).

Three members of the Anglo-Jewish community, who by reason of their communal knowledge might be expected to be of service to the Movement.

Mercaz meets regularly each month, and oftener if emergency arises, to implement the decisions of Conference, and to carry on the general work of the Movement. Mercaz elects its own Honorary Officers, i.e., a Ba-Koah, a Mazkir and a Gizbar. The Chairman of the Education Department is also one of the Honorary Officers.

THE ANNUAL CONFERENCE.

The Annual Conference of the Movement is held in December each year, and is attended by all senior haverim over the age of 17. These have a right to vote on any Resolutions and in any Elections. Only this Conference, or a special emergency conference called by at least half the total number of Pelagim, has the power to adopt Resolutions, which become binding on the Movement when they are passed.

Nominations to Mercaz (i.e. for the seven places to be filled from among the senior Haverim of the Movement) are sent to the Annual Conference by the Pelagim.

The Manhig Habonim is elected at the Annual Conference of the Movement.

PART FOUR.

THE BONEH'S GUIDE TO EFFICIENCY AND SPECIALISATION.

1. The Master Builders. בוני ישראל

After passing the Hakdashah Tests, Bonim will constantly hear about certain people called "Master Builders" and will surely ask themselves who they are and why our Movement pays them so much attention and respect. These questions are answered fully in the Habonim Book of Master Builders. It is, however, necessary to say a few words about them before the Boneh considers take his next step, the Madregah Shlishit.

It will be remembered that the Story of Our People mentions certain persons who played an outstanding part in our history. In Habonim, we think of a nation as a building. That which distinguishes one nation from another is its specific cultural character as expressed in its history, traditions, customs, language, religion, art, literature, etc.

The contributions made by each nation to civilisation, the ideas and ideals for which it stands and which are handed down by it from generation to generation, may be regarded as the bricks of which the nation is built. The greatness of a nation should be measured according to the contributions it makes in this sense; the more these contributions are inspired by a spirit of justice, tolerance and fair play towards other nations or national groups, the greater the ultimate benefit to humanity as a whole.

Each member of a nation may contribute in one way or another to its building. These contributions are for the most part of an ordinary nature, but, in every period in the life of a nation, there may arise one or more great men who make some fundamental

contribution to its cultural, spiritual and general development; men who, by force of their personalities and ideas, radically change the life course of their people. These men we call Master Builders. Their lives are worthy of our closest study and should serve as examples to every member of Habonim.

Under the following sections, we have introduced a number of the most prominent Master Builders of our History. There have, of course, been many more, and as the Boneh advances in his knowledge of his Past, so he will learn of more and more men who played their part in the building of the edifice of our story.

PERIOD I.

Abraham.
Deborah.
Samuel.
David.
Elijah.
Isaiah.

PERIOD II. 585 B.C.E.—200 C.E.

Ezra.
Nehemiah.
Judas Maccabeus.
Hillel.
Jochanan ben Zakkai.
Akiba.
Bar Kochba.
Yehuda Hanassi.

PERIOD III. 135—1492 C.E.

Rashi.
Yehuda Halevi.
Abraham Ibn Ezra.
Maimonides.
Abarbanel.

PERIOD IV. 1492—1790 C.E.

Joseph Caro.
Menasseh ben Israel.
Eliyahu Ga'on.
Ba'al Shem Tov.
Moses Mendelssohn.

PERIOD 1790—The Present Day.

Leo Pinsker.
Eliezer ben Yehudah.
Hermann Shapira.
Achad Ha-am.
Theodor Herzl.
C. N. Bialik.

A. D. Gordon.
Joseph Trumpeldor.
Chaim Weizmann.
Joseph Baratz.
David Ben-Gurion.
Menahem Ussishkin.

* * * *

2. The Hebrew Terminology.

One of the aims of our Movement is to instil an active interest in the Jewish Revival and particularly in the Hebrew language. The Boneh may ask himself why we pay so much attention to Hebrew and why we use so many Hebrew words in Habonim.

The answer is that Hebrew is the language of the Jewish people. It is linked with the origins of our nation and its culture. In the introduction to the Master Builders, we saw that what distinguishes one nation from another is its cultural character, its particular ideas and ideals. No less important a distinction between nations is the language in which these are expressed. It was in the Hebrew language that the prophets of old expressed Israel's ideas and ideals.

Hebrew is the original language of the Bible and it is only in Hebrew that its real power and beauty can be fully appreciated. No translation, even the best, can convey to the full the sublime inspiration of the original Hebrew writings of the Bible. A knowledge of Hebrew then is the key to a real understanding of that greatest of all books and to the many other literary treasures of the Jewish people.

For centuries the use of Hebrew as a spoken language has been neglected. But it has always remained at least the language of prayer and study.

The National Revival of modern times has resulted in the wonderful rebirth of Hebrew as a living language. A visitor to Eretz Yisrael who does not know Hebrew is a stranger. Newspapers are printed in Hebrew, lectures are given in the national tongue at the Hebrew University in Jerusalem; Hebrew is heard on the wireless, in offices and homes; it is the language of the shepherd tending his flocks, and Hebrew songs echo in the hills bringing back memories of ages past.

Hebrew is now being spoken by an ever increasing number of our people living outside Eretz Yisrael. More and more is it the link that binds Jew to Jew all over the world, giving them a greater understanding of our common heritage. At each succeeding Zionist Congress an ever greater number of Jewish representatives use Hebrew in their speeches and discussions. Hebrew is thus becoming more than ever a symbol of the unity of our people.

In Habonim, therefore, we must do everything in our power to improve our knowledge of Hebrew because only in this way can we live a full Jewish life and understand all that Jewish culture has to offer.

* * * *

The Habonim Hebrew Terminology, comprising the essential terms used in the Movement, is intended only as an introduction to the use of Hebrew as a spoken language. The Boneh should take advantage of every other means of improving his Hebrew knowledge, be it through the Hebrew School, private teaching, or, if possible, a visit to Eretz Yisrael itself. For he must always remember that the necessity may arise when, in Eretz Yisrael or elsewhere, he may be called upon to speak to his fellow Jews in the ancient language of his people.

HABONIM HEBREW TERMINOLOGY FOR MADREGAH SHLISHIT.

English.	Transliteration.	Hebrew.
ORGANISATION.		
1. Handbook.	Sefer Hadrachah.	ספר הדרך
2. Aims.	Matarot.	מטרות
3. Motto.	Sismah.	סיסמה
4. Third Grade.	Madregah Shlishit.	מדרגה שלישית
5. Second Grade.	Madregah Shniyah.	מדרגה שנייה
6. First Grade.	Madregah Rishonah.	מדרגה ראשונה
7. Specialisation.	Mumhiuth.	מומחיות
8. Builder.	Boneh.	בונה
9. Scout.	Tsofeh.	צופה
10. Senior.	Boger.	בוגר
11. Senior's Group.	Havurah.	חבורה
12. Regional Division.	Peleg.	פלג
13. Regional Council.	Va'ad Hapeleg.	ועד הפלג
14. Leader of Region.	Ba-Ko'ah ha-Peleg.	בא"מ הפלג
15. Office.	Misrad.	משרד
16. Headquarters.	Mercaz.	מרכז
17. Executive.	Hanhagah.	הנהגה
18. Festive Gathering.	Hagigah.	הגינה
19. Competition.	Hitharut.	התחרות

THE HEBREW TERMINOLOGY (Continued).

English.	Transliteration.	Hebrew.
UNIFORM.		
20. Uniform.	Madim.	מדים
21. Shirt.	Hultzah.	חלצה
22. Lanyard.	Gedil.	גדיל
23. Belt.	Hagurah.	חגורה
24. Kerchief.	Anivah.	עניבה
25. Whistle.	Mashrekah.	משרקה
26. Cord.	Hevel.	חבל
27. Pencil.	Iparon.	עפרון
28. Notebook.	Mahberet.	מחברת
COMMANDS.		
29. Run into Circle.	L'Igul Rutz.	לעגל רוע
30. Stand.	Amod.	עמד
31. As you were.	Hazor.	חזר
32. Forward March.	Kadimah Tza'od.	קדימה צעד
33. Backward March.	Ahorah Tza'od.	אחורה צעד
34. Forward Run.	Kadimah Rutz.	קדימה רוע
35. Right Wheel.	Hayemen.	הימין
36. Left Wheel.	Hasmel.	השמאל
37. Form Single File.	Shurah ahat tzor.	שוורה אחת צור
38. Form Two-deep.	Tzmadim tzor.	צמדים צור
39. To one line return.	Leshurah ahat shuv.	לשוורה אחת שוב
40. Fall Out.	Hofshim.	תפשים
41. Dismiss.	Peturim.	פטורים

TERMINOLOGY FOR MADREGAH SHNIYAH.

English.	Transliteration.	Hebrew
EQUIPMENT.		
42. Knife.	Sakin.	סכין
43. Compass.	Matzpen.	מצפן
44. Log-book.	Yoman.	יומן
45. Shorts.	Michnasa-im.	מכנסים
46. Dress.	Simlah.	שמלה
47. Handkerchief.	Mitpahat.	מספחת
48. Axe.	Garzen.	גרזן
49. Sack.	Sak.	שק
CAMP.		
50. Farm.	Havah.	חנה
51. Medical Tent.	Bet Holim.	בית חולים
52. Camp Library.	Sifriat-Hamahaneh.	ספריית המחנה
53. Notice Board.	Luah ha-Moda'ot.	לוח המודעות
54. Watch Tower.	Migdal-Or.	מגדל-אור
55. Canteen.	Mahsan.	מחסן
56. Recreation Marquee.	Ohel k'lali.	אהל קללי
57. Sports-ground.	Migrash.	מגרש
58. Kitchen.	Mitbah.	מטבח
59. Cook.	Tabah.	טבח
60. Post-box.	Tevat-Do'ar.	תבת-דואר
TENT.		
61. Tent Cleaning.	Nikuy ha-Ohel.	נקוי האהל
62. Inspection.	Pikuah.	פקוח
63. Bed.	Mitah.	מטה
64. Blanket.	Smichah.	שמיקה
65. Pole.	Mot.	מוט

THE HEBREW TERMINOLOGY (Continued).

English.	Transliteration.	Hebrew.
MEALS.		
66. Breakfast.	Aruhat haboker.	ארוחת-הבקר
67. Lunch.	Aruhat hatzohora-im	ארוחת-הצהריים
68. Tea.	Aruhat arba.	ארוחת-ארבע
69. Supper.	Aruhat erev.	ארוחת-ערב
70. Plate.	Tzalahat.	צלחת
71. Fork.	Mazleg.	מזלג
72. Spoon.	Kaf.	כף
73. Mug.	Sefel.	ספל
74. Food.	Ochel.	אכל
75. Knife.	Sakin.	סכין
76. Bread.	Lehem.	לחם
77. Salt.	Melah.	מלח
78. Pepper.	Pilpel.	פלפל
79. Butter.	Hem'ah.	חמאה
80. Milk.	Halav.	חלב
81. Water.	Mayim.	מים
82. Egg.	Betzah.	בצה
KVUTZAH WORK.		
83. Corner.	Pinah.	פנה
84. Orderlies.	Toranim.	תורנים
85. Study-circles.	Hugim.	חוגים
86. Games.	Mis-hakim.	משחקים
87. Rambles.	Tiyulim.	טיולים
88. Fund.	Keren.	קרן
89. First Aid.	Ezrah Rishonah.	עזרה ראשונה
90. Signalling.	Itut.	אתוח
91. Reading.	Kriyah.	קריאה
92. Knots.	K'sharim.	קשרים
93. Discussion.	Sihah.	שיחה

THE HEBREW TERMINOLOGY (Continued).

English.	Transliteration.	Hebrew.
GENERAL.		
94. Yes.	Ken.	כן
95. No.	Lo.	לא
96. Please.	Bevakashah.	בבקשה
97. Thank You.	Todah.	תודה
98. Pardon.	Slihah.	סליחה
99. What.	Mah.	מה
100. Why.	Lamah.	למה
101. When.	Matai.	מתי
102. Who.	Mi.	מי
103. Good-night.	Lel menuhah.	ליל מנוחה
104. Au Revoir.	Lehitra'ot.	להתראות
105. Morning Parade.	Mifkad Boker.	מפקד בקר
106. Service.	Tefilah.	תפילה
107. Announcements.	Moda'ot.	מודעות
108. Officers.	Pekidim.	פקידים
109. Songs.	Shirim.	שירים
110. Camp Fire.	Medurah.	מרוחה
111. Flag-breaking.	Hanafat hadegel.	הנפת הדגל
112. Newspaper.	Iton.	עתון
113. Flag.	Degel.	דגל
114. Emblem.	Semel.	סמל
115. Bounds.	Gevulim.	גבולים
116. Choir.	Makhelah.	מקהלה
117. Orchestra.	Tizmoret.	תזמורת
118. Dancing.	Rikud.	רקוד
119. Blue Box.	Kufsa Kehulah.	קופסה כחולה
120. Jewish National Fund.	Keren Hakayemet LeIsrael.	קרן הקיימת לישראל
121. Rest Hour.	Sha'at menuhah.	שעת מנוחה
122. Visitors.	Orhim.	אורחים

3. Madregah Shlishit (Third Grade) Tests

This handbook supplies Tironim with study material for the Hakdashah Tests.

This and the next chapters are devoted to a formal statement of the tests for Magregah Shlishit, Shniyah and Rishonah respectively. Detailed study material for these tests will be found in other Habonim publications.

1. Knows the story of the lives of five Bonei Yisrael (Master Builders) one from each section specified.
2. (a) Knows and is able to explain why he should learn Hebrew, can tell in his own words the story of Eliezer ben Yehudah and the Hebrew Revival.
(b) Knows the additional terminology for Madregah Shlishit.
(c) Knows four more Hebrew songs and their translation.
3. (a) Can describe how he would go from his home to Eretz Yisrael.
(b) Can describe an imaginary Tiyl round Eretz Yisrael and the main features seen on the way.
(c) Knows the story of one colony.
4. (a) Knows the names of the months in the Jewish Calendar and in which seasons (approximately) they occur.
(b) Knows how to write the date in Hebrew, with the numerical value of the year, according to the Jewish Calendar.
(c) Knows the origin, meaning and manner of celebration in the Golah and in Eretz Yisrael of Pesach, Shavuot and Sukkot.
5. (a) Has executed an original drawing, painting or model of Jewish interest *or*
(b) Has made an article for use in Habonim or at Camp, e.g., Decorate Logbook, Morse or Knot Chart, Iton-Kir, Camp Gadgets, etc.
6. (a) Knows the name and address of the nearest doctor, hospital and fire-station to his home, and how to summon them in an emergency.
(b) Has some knowledge of the main streets round his home, the trams, buses, etc., which pass through them, and how to get to central places in his town.
or (alternative for Camp)
(c) Can describe the organisation of the Camp, its various institutions, and how to act in any emergency at Camp.

7. (a) Knows the general rules of health.
(b) Knows how to clean a simple wound and apply a dressing.
Can treat splinters and burns.
8. (a) Can use a compass and knows the 4 cardinal points in
(a) Can use a compass and knows the 4 cardinal points in
Hebrew.
(b) Can remember 16 out of 24 well-assorted small articles
after one minute's observation.
(c) Knows 12 tracking signs.
(d) Knows how to live in a tent, and the general rules of camp
life.
(e) Has been on a Habonim Tiylul.

* * * *

4. The Madregah Shniyah (Second Grade) Tests

To pass the Madregah Shniyah the Boneh must satisfy his Rosh Gedud in the following:—

1. (a) Knows the story of further six Master Builders (Bonei Yisrael), at least one from each period, and understands the main features of these periods.
(b) Knows the part played by Jewish Women in our history.
2. (a) Knows the Habonim Terminology for Shniyah.
(b) Knows the story of the life and work of Chaim Nachman Bialik, and can recite one of his short poems, understanding its meaning.
(c) Knows four more Hebrew songs and their translations.
3. (a) Can draw from memory a sketch map of Eretz Yisrael and indicate the frontiers on the North, South and East; the main physical features; and the main areas of Jewish settlement: Emek Jezreel, Hefer, Sharon, Huleh, Zebulun and Hayarden.
(b) Knows something of the agricultural and industrial potentialities of Palestine.
(c) Can describe briefly the composition of the Yishuv and knows of its main institutions: Va'ad Haleumi, Knesset Yisrael, Keren Kayemeth, Keren Hayesod, Kofer Hayishuv.
(d) Knows the story of the English Kibbutz in Eretz Yisrael, their position and life.
4. Knows the Hebrew dates and significance of the following festivals, including their revival in Eretz Yisrael:
Rosh Hashanah, Yom Kippur, Hanukah, 15th Shevat, Purim, Lag b'Omer, Tisha b'Av.
Yom Tel Hai and Yom Herzl/Bialik.

5. Has made an object of Jewish interest such as *one* of the following:—

- (a) An album of material of Jewish interest, neatly arranged and indexed.
- (b) An Iton Kir, suitably mounted with pictures, etc.
- (c) Degel, painted or embroidered for Kvutzah or Gedud.
- (d) Model of Watch-Tower, Water-Tower or other buildings in a Kvutzah.
- (e) Article of Tsofiut:—useful gadget, signalling chart or knot chart.

6. (a) Can make a plan showing the relation of Gedud Headquarters to the nearest telephone, chemist, doctor, fire alarm, police station, synagogue and his home.
- (b) Knows how to make and receive a telephone call—private or call-box, and can make use of the Post Office services connected therewith, including emergency services.
- (c) Has visited and can describe a Jewish Communal Institution, e.g. The Jewish Board of Guardians, Bloomsbury House, Woburn House, the Beth-Din, etc.
- (d) Has visited and understands the workings of one of the following:—Factory, power station, telephone exchange, newspaper works, broadcasting station, etc.

7. (a) Can treat the following:—Cuts, scratches, bruises and sprains, burns and scalds, grit in the eye, bleeding from nose, stings and bites, fainting.

(b) Has a knowledge of the triangular bandage and how to apply it to various parts of the body (not fractures).

8. (a) Knows the Morse alphabet and can send and read a simple message.

(b) Can lay and light a wood fire in the open, using not more than two matches, and can turf the ground.

(c) Knows how to pitch and strike a bell tent.

(d) Has taken part in one Mahaneh or week-end Camp.

(e) Knows the 16 points of the compass and can find direction at night by the stars.

9. (a) Shows good carriage and can do simple exercises in Hitamlut and Targile Seder.

(b) Can either swim 25 yards, row, or cycle. If this is impossible, must have obtained a Mumhiut badge.

10. (a) Has been in Gedud at least six months.

(b) Has contributed a ma'aser of at least 1/- to the J.N.F.

5. The Madregah Rishonah (First Grade) Tests.

In passing the Madregah Shniyah the Boneh has widened his Jewish knowledge, become more efficient in Habonim work and more deeply imbued with the spirit of the Movement. He is now ready to begin work for Madregah Rishonah, which is even wider in its scope than Shniyah. Some Bonim may think Rishonah a stiff proposition, but for this very reason, it is all the more worth while. Madregah Rishonah is a test for the Boneh with initiative and energy. No Rosh Gedud can hold office without having passed Madregah Rishonah.

To pass the Madregah Rishonah the Boneh must satisfy his Rosh Gedud and an independent examiner in the following:—

1. HISTORY.

- (a) Knows all the Bonei Israel, and the main features of the periods in which they lived.
- (b) Knows in outline the history of the Jews in England.

2. HEBREW.

- (a) Knows thoroughly the complete Habonim Terminology.
- (b) Can translate in his own words and explain a specified paragraph in the Tanach.
- (c) Can write a simple Hebrew letter to a Boneh in Eretz Yisrael, and can hold a simple Hebrew conversation.
- (d) Can describe briefly the development of cultural institutions in the Yishuv.
- (e) Knows at least 20 Hebrew songs and their translation.

3. PALESTINOGRAPHY.

- (a) Can show on a sketch map of Palestine the boundaries, physical features, roads, railways, towns and colonies, with the situation of J.N.F. Land.
- (b) Understands the life and occupations of Jews and Arabs in town and country.
- (c) Knows the importance of the maritime revival for the future development of Eretz Yisrael.
- (d) Knows the climatic conditions of the various regions and of their potentialities of agriculture and industry.
- (e) Can draw graphs shewing:—
 - (1) The increase of Jewish immigration to Eretz Yisrael since 1918, and
 - (2) The proportion of Jewish-owned and J.N.F. land in relation to Palestine as a whole.

4. ZIONISM.

- (a) Understands the development towards Zionism of Jewish history during the 19th century, Haskalah, Hoveve Zion to the Bilu.
- (b) Knows the story of the Aliyoth.
- (c) Can describe the growth of the Yishuv and the development of its institutions:—e.g., Va'ad Ha-Leumi, Histadruth, etc.
- (d) Knows in outline the political development of Zionism since 1897, including the events of 1917, 1922, 1930, 1936—to the present day, and knows the importance and history of:—

The Basle Programme.

The Balfour Declaration.

The League of Nations Mandate for Palestine.

- (e) Knows and understands the functions of:—

- (1) The Jewish Agency.
- (2) The World Zionist Organisation.
- (3) The Keren Kayemeth Le-Israel.
- (4) The Keren Hayesod.

5. JEWISH OBSERVANCES.

- (a) Knows the significance of Shabbat and the Oneg Shabbat.
- (b) Knows the dates and understands the history and significance of all major Festivals and Fasts in the Jewish Calendar.

6. CRAFTS.

Has made an article of permanent value for his home or Gedud, which has specific Jewish interest.

7. SOCIAL EDUCATION.

Can give an outline of the conditions in which Jews are living in the chief Jewish centres of the world, with a survey of the change of conditions in Europe during the last decade.

8. FIRST AID.

- (a) Knows the position of the main arteries and can treat wounds and bleeding.
- (b) Knows the structure of the human skeleton and how to apply first aid to fractures and dislocations.
- (c) Knows the elementary principles of public health and hygiene, or has an elementary knowledge of Home Nursing.

9. TSOFIUT.

- (a) **SIGNALLING.** Can send a message in Morse at rate 3 (15 letters per minute); understands the use of the calling up sign V.E. and its answer K, the general answer, the end of a message sign A.R. and its answer R, the alphabetical check for numerals and the erase signal.
- (b) **MAP.** Can read the conventional signs of a map correctly (including O.S.) and draw a rough sketch map. Point out a compass direction without the aid of a compass.
- (c) **CAMP CRAFT AND PHYSICAL FITNESS.**
 - (i) Has gone on foot alone or with another Boneh to a point 7 miles away and returned writing a short report of the journey with especial attention to any points to which he may be directed by the examiner. A simple route-map of the journey may be included.
 - (ii) Has spent at least 10 days and nights (not necessarily consecutive) under canvas in a Gedud or Kevutza camp.
 - (iii) Knows the main rules of camp life.
 - (iv) Can prepare simple meals over the camp fire.
 - (v) Can swim 50 yards.
- (d) **ESTIMATION.**
Can judge area, distance, size, height, numbers, and weight within 25 per cent. error.
- 10. Has passed at least two Mumhiut tests.
- 11. Has trained a Tiron to pass Hakdashah.
- 12. **JEWISH NATIONAL FUND.**
 - (a) Has a pledged J.N.F. box at home.
 - (b) Has placed at least three J.N.F. boxes.
 - (c) Has paid for the planting of a tree in the name of his Kvutzah.

* * * *

6. The Halutz (Pioneer) Badge.

Having obtained his Rishonah the Boneh aspires to the highest honour which can be awarded in Habonim—the Halutz Badge. Thereby he will crown his achievements in the Movement and be fully prepared to take his proper place in the world of men. He will be alert and ready for an emergency; he will lend a hand to the weak and live cleanly; he will know the traditions of his people

and maintain them; he will take an active part in the up-building of Eretz Yisrael. Physically fit, courageous in spirit and equipped with knowledge, he will be a Halutz—a pioneer—one whose deeds and conduct will set an example to others.

To be awarded the Halutz Badge, the Boneh must have obtained:—

(a) The Madregah Rishonah Badge.

(b) The following Specialisation Badges:—

1. Eretz Yisrael.
2. Historian.
3. Hebraist.
4. Ambulance or Nurse.
5. Camper.
6. Self-defence or Marksman.

* * * *

7. The Mumbiut (Specialisation) Tests.

Almost everyone has certain special inclinations and interests which, given the opportunity of development, may result in greater efficiency. Our Movement, concerned with making its members as efficient as possible, encourages them to specialise in any subject or concentrate on any activity for which they have a particular interest. A Boneh, after he has passed his Shlishit, may choose subjects from the following list and prepare himself for the Specialisation Tests. For each test successfully passed the Boneh is awarded a special badge. Independent persons, approved of by each Va'ad Hapeleg, act as examiners for the Specialisation Tests. Their names and addresses are always available to the Boneh through his Rosh Gedud.

LIST OF SPECIALISATION TESTS.

- | | | |
|---------------------|------------------------|-----------------------------|
| 1. Actor. | 14. Electrician. | 27. Life Saver. |
| 2. Agriculturalist. | 15. Embroidress. | 28. Marksman. |
| 3. Ambulance. | 16. Eretz-Yisrael. | 29. Mechanic. |
| 4. Artist. | 17. Geographer. | 30. Musician. |
| 5. Athlete. | 18. Handyman. | 31. Naturalist. |
| 6. Author. | 19. Hebrew. | 32. Needlewoman. |
| 7. Bible. | 20. Hiker. | 33. Nurse. |
| 8. Camper. | 21. History. | 34. Photographer. |
| 9. Carpenter. | 22. Hygiene. | 35. Ritualist and Festivals |
| 10. Child Nurse. | 23. Interpreter. | 36. Self-Defence. |
| 11. Cook. | 24. Jewish Literature. | 37. Signaller. |
| 12. Cyclist. | 25. Log-book Keeper. | 38. Swimmer. |
| 13. Correspondent. | 26. Keren Hakayemet | 39. Housewife. |

(For designs of Specialisation Badges, see pages 66—69).

Badges and Awards.



METAL BADGES.—Every haver of the Movement, having passed his Hakdashah may wear the metal badge. All haverim of the Movement wear the same badge. This badge may also be worn when not in uniform.

SEMEL HAHAKDASHAH.—Cloth badge. This badge is sown on to the left pocket of the Habonim shirt on becoming a Boneh. The badge is embroidered in colours on a navy background.

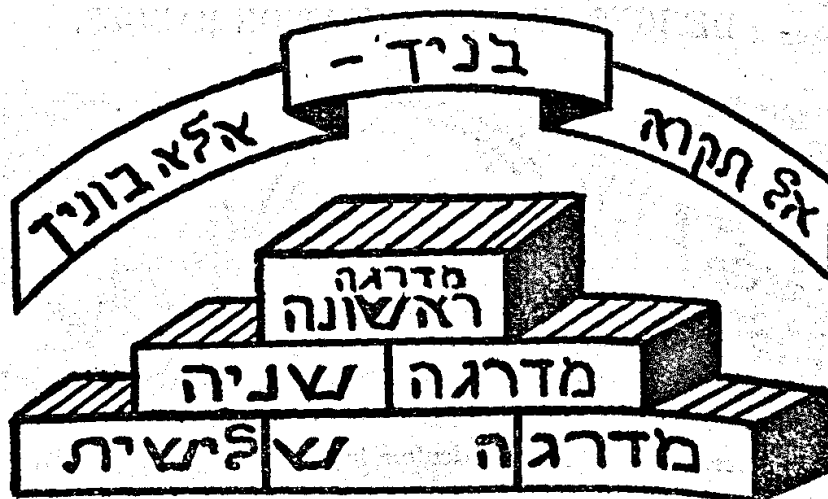
SHLISHIT.—The three levenim in navy with the words "Madregah Shlishit" in red—to be worn on the right sleeve of Habonim shirt, between the shoulder and elbow.

SHNIYAH.—The two levenim, like the Shlishit badge, to be sewn on as a further stage in the building of the edifice of Habonim knowledge.

RISHONAH.—The Golden Levenah to be affixed to the Shlishit and Shniyah badges, and the scroll of the Sismat Habonim is sewn over the three badges.

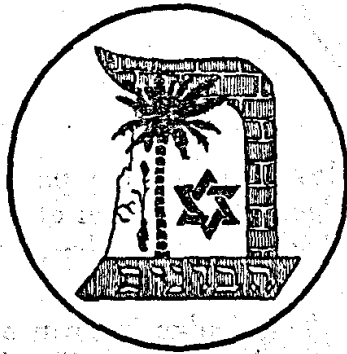
ROSH KVUTZAH.—The Rosh Kvutzah will wear a chromium metal Magen David over the left pocket of his Habonim shirt.

ROSH GEDUD.—Under the cloth badge on his left pocket the Rosh Gedud will sew the scroll of his rank.

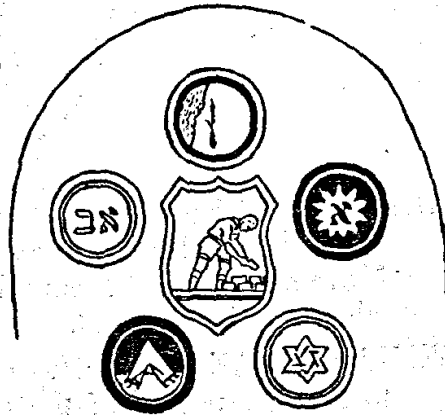


EFFICIENCY BADGES.

Efficiency Badges are made of cloth and are worn with uniform only. They are awarded to Bonim on passing the tests relating to them.



Metal and Hakdashah Badge.



Badges on Sleeve.

SPECIALISATION BADGES

Specialisation Badges are made of cloth and are awarded to Bonim for passing Specialisation Tests. They are worn on the left arm midway between the shoulder and elbow. The following are the only exceptions:

- (a) Ambulance Badge which is worn on each arm.
- (b) Specialisation Badges for tests connected with the Halutz Badge which are worn on the right arm.

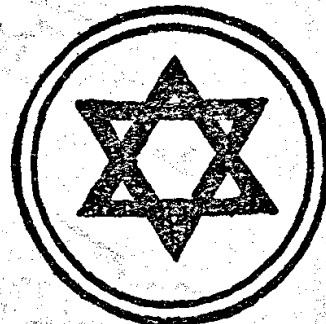
DESIGNS OF SPECIALISATION BADGES.



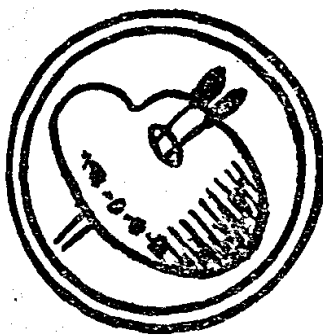
1. Actor.



2 Agriculturalist.



3. Ambulance.



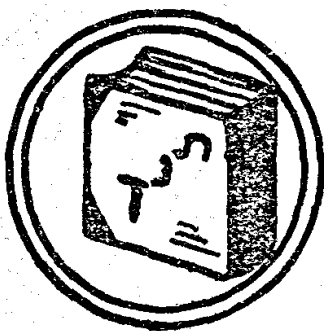
4. Artist.



5. Athlete.



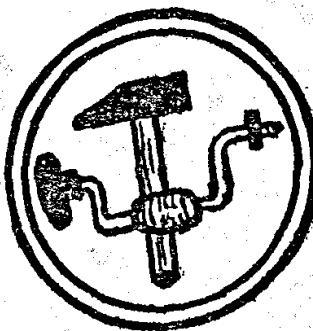
6. Author.



7. Bible.



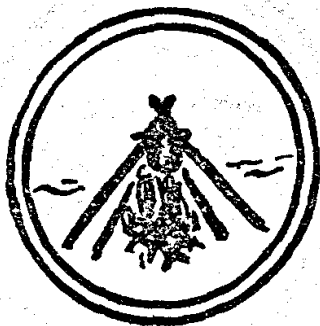
8. Camper.



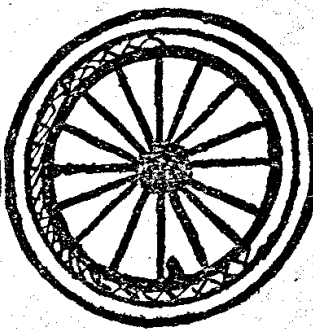
9. Carpenter.



10. Child Nurse.



11. Cook.



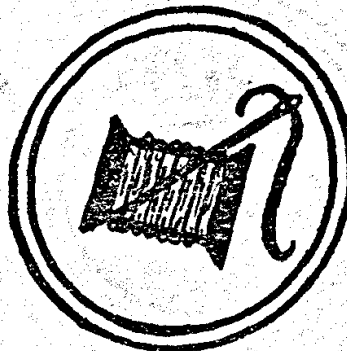
12. Cyclist.



13. Correspondent.



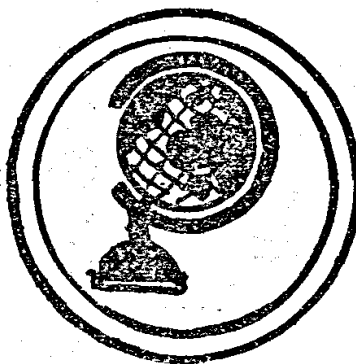
14. Electrician.



15. Embroidress.



16. Eretz-Yisrael.



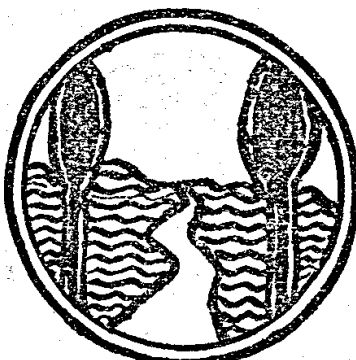
17. Geographer.



18. Handyman. עבודות



19. Hebrew.



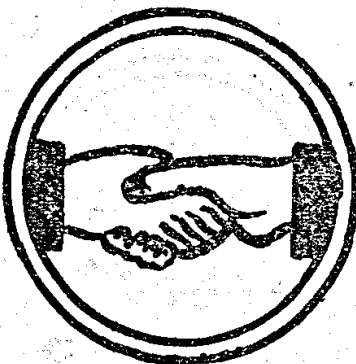
20. Hiker.



21. History.



22. Hygiene.



22. Interpreter.



24. Jewish Literature.



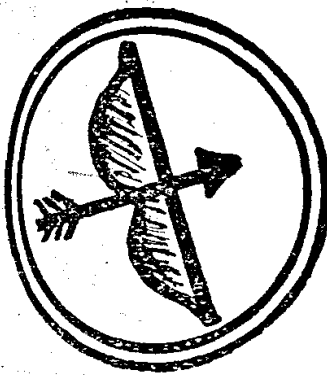
25. Log-book Keeper.



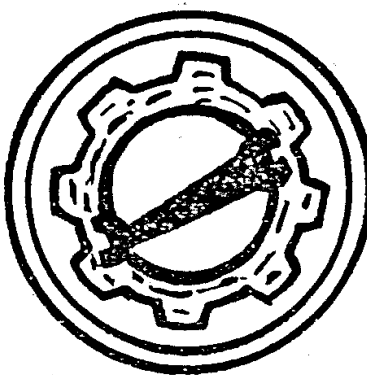
26. Keren Hakayemet.



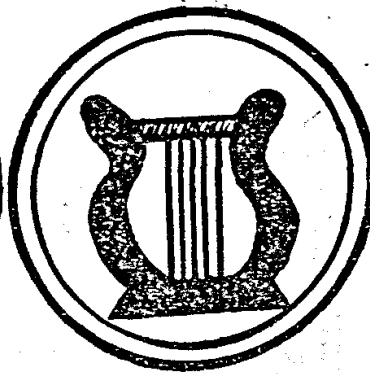
27. Life Saver.



28. Marksman.



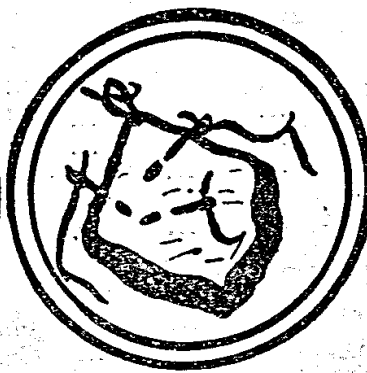
29. Mechanic.



30. Musician.



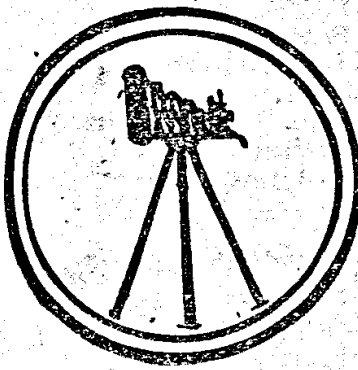
31. Naturalist.



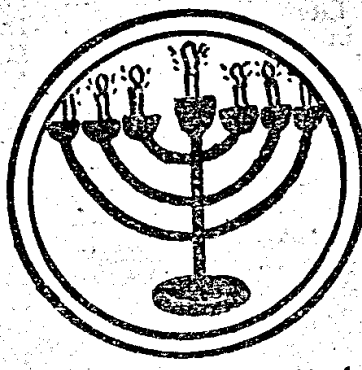
32. Needlewoman.



33. Nurse.



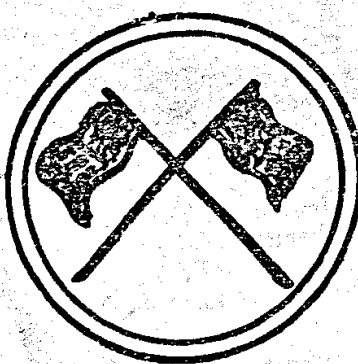
34. Photographer.



35. Ritualist and Festivals.



36. Self-Defence.



37. Signaller.



38. Swimmer.



39. Housewife.

Bibliography.

Habonim Library.

1. HABONIM.

Habonim Handbook.
Sefer Ha-Hakdashah.
L'Madregah Shlishit.
L'Madregah Shniyah.
Bonei Yisrael.
Habonim Song Book.
Herzl/Bialik.
Hamishah Asar B'Shevat.
Hanukah.

2. RELIGION.

The Bible.					
The Jewish Religion	...	...	...	...	M. Friedlander.
Judaism as Creed and Life	...	...	...	...	M. Joseph.
Judaism	...	...	...	...	I. Epstein.
The Essence of Judaism	...	...	...	...	I. E. King.
The Jewish Festivals	...	...	...	...	S. M. Lehrman.
The Ways of her Household	...	...	...	...	H. M. Lazarus.

3. HISTORY AND MASTER-BUILDERS.

The Antiquities of the Jews	...	...	...	...	Josephus.
History of the Jews	...	...	...	...	Graetz.
History of the Jewish People	...	...	...	...	Margolis and Marx.
History of the Jews	...	...	...	...	P. Goodman.
Child's History of the Jewish People	...	...	...	...	D. F. Zeligs.
Child's History of Jewish Life	...	...	...	...	D. F. Zeligs.
A History of Jewish Life in Modern Times	...	...	...	...	D. F. Zeligs.
Story of the Jewish People	...	...	...	...	J. M. Myers.
Jewish Post-Biblical History	...	...	...	...	Bildersee.
Jews in Bible Times	...	...	...	...	Halpern.
Jewish Life in the Middle Ages	...	...	...	...	I. Abrahams.
History of the Jews in England	...	...	...	...	A. M. Hyams.
Great Men in Israel	...	...	...	...	Weiss.
Rashi	...	...	...	...	Liber.
Maimonides	...	...	...	...	Yellin and Abraham.
Menasseh Ben Israel	...	...	...	...	C. Roth.

4. LITERATURE.

The Bible (The version of the Jewish Publication Society).

The Apochrypha.

Everyman's Talmud	...	...	...	...	A. Cohen.
Chapters on Jewish History	...	...	...	...	I. Abraham.
Studies in Judaism	...	...	...	...	S. Schechter.
Hebrew Re-born	...	...	...	...	Shalom Spiegel.
History of Modern Hebrew Literature	...	...	...	...	J. Klausner.
Book of Jewish Thoughts	...	...	...	...	J. H. Hertz.
Yisrael	...	...	...	...	J. Leftwich (Ed.)
Jewish Caravan	...	...	...	...	L. Schwartz (Ed.)
Golden Treasury of Jewish Literature	...	...	...	...	L. Schwartz (Ed.)

5. PRESENT DAY JEWISH KNOWLEDGE.

Jews in the Modern World	...	...	...	A. Rupp.
Jewish Life in Modern Times	I. Cohen.
Jews and a Changing Civilisation	N. Bentwich.

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6. ZIONISM.

The Jewish State	T. Herzl.
Auto-Emancipation	L. Pinsker.
Essays—2 vols.	Achad Ha-Am.
Essays	...	...	...	...	A. D. Gordon.
Pamphlets	...	...	...	...	F. Z. Y.
Zionism	...	...	...	...	L. Stein.
Zionism	...	...	...	...	R. Gotheil.

7. ERETZ YISRAEL.

Land Settlement in Palestine	...	...	...	...	A. Granovsky.
Modern Palestine	...	...	...	...	J. Sampter.
The Ploughwoman	...	...	...	...	Moetzat-Hapoalot.
Jews in Palestine	...	...	...	...	A. Revusky.
Pioneer Youth in Palestine	...	...	...	...	S. Bardin.
Collective Adventure	...	...	...	...	M. Pearlman.
Children of the Emek	...	...	...	...	L. Braverman.
Modern Palestine	...	...	...	...	A. S. Waldstein.
Three Decades of Palestine	...	...	...	...	A. Ruppin.

8. LEGENDS.

Legends of the Jews	...	...	...	...	L. Ginzberg.
Legends of Palestine	...	...	...	...	Z. Vilnai.

9. SONGS.

Song Book	...	...	...	...	Habonim.
Neues Makabi Liederbuch	...	...	...	...	S. J. Shomberg.
Selected Palestine Songs	...	...	...	...	Jewish National Fund.
The Judean Songster	...	...	...	...	Young Judea.
New Song Series	...	...	...	...	Joint Committee for Youth Affairs.

10. POETRY.

Around the Year in Rhymes for the Jewish Child	...	...	...	...	Jessie Sampter.
The Emek	...	...	...	...	Jessie Sampter.
Brand Plucked from the Fire	...	...	...	...	Jessie Sampter.
Poems from the Hebrew	...	...	...	...	Bialik.
Hebrew Melodies	...	...	...	...	Byron.

11. GAMES.

Set of Picture Cards showing rivers, towns, fruits, etc., in Palestine—Ba-Aretz.	...	...	...	...	C. H. Stern.
Set of Picture Cards, showing great men of Israel and their works—Gedole Am Yisrael.	...	...	...	...
Books of Games	...	...	...	...	Gilcraft Series.
Games for Scouts	...	...	...	...	A. W. N. Mackenzie.
Book of Games	...	...	...	...	Habonim.

12. BOY SCOUT PUBLICATIONS.

Scouting for Boys	...	...	...	...	Baden-Powell.
Talks on Ambulance Work	...	...	...	...	Gilcraft Series.
Spare-Time Activities	...	...	...	...	Gilcraft Series.
Training and Tracking	...	...	...	...	Gilcraft Series.
Scouting Out of Doors	...	...	...	...	Gilcraft Series.
Knotting	...	...	...	...	Gilcraft Series.
Complete Signalling Instructor.	...	...	...	...
Morse Cards.	...	...	...	...
Maps—How to read and make them.	...	...	...	...
Boy Scout Knot Book.	...	...	...	...
Scout's How-to-do-it Book.	...	...	...	...
Scout's Book of Dodges and Gadgets.	...	...	...	...	Hillcourt.
American Patrol Leader's Handbook	...	...	...	...	St. John's Ambulance Assn.
First Aid to the injured	...	...	...	...

The Boneh's Notebook.

The following pages are for the use of the Boneh as a record of his progress in Habonim. It must be kept up to date and available at all times for inspection.

Name..... I. Shapiro

Gedud..... Date Joined.....

Address..... 11 greatones st

Whitechapel Ln. B. 1.

THE HAKDASHAH TESTS. (See Pages 7—8).

Test No.	Date of Passing	Signature of Rosh Gedud
1.	<u>council</u>	<u>I. SHAPIRO</u>
2.	<u>occur</u>	
3.	<u>LIGHTNING</u>	
4.	<u>STORIES</u>	
5.	<u>CORRECT</u>	
6.	<u>SILENCE</u>	
7.	<u>HISTORICAL</u>	
8.	<u>OBTAIN</u>	
9.	<u>ARK</u>	
10.	<u>ARC</u>	<u>4-3</u>
11.	<u>Historic</u> | <u>ark</u> | <u>Light</u>	
12.	<u>occur</u> | <u>arc</u> | <u>ob</u>	

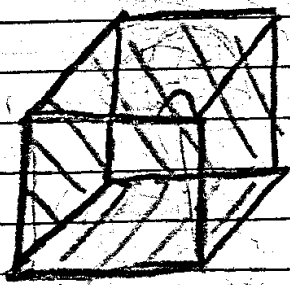
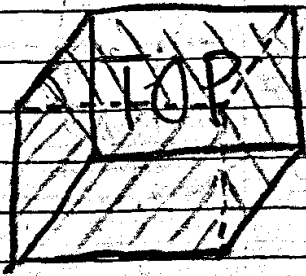
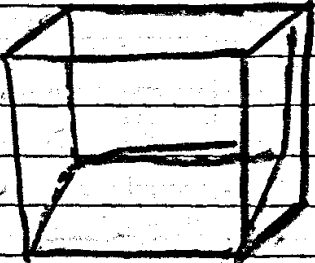
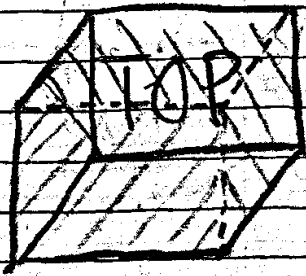
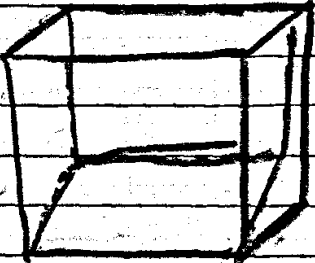

Date of Hakdashah Ceremony.....

Registered No..... (as recorded at Headquarters)

Signed

ROSH GEDUD.

THE MADREGAH SHLISHIT TESTS (Page 57/58)

Test No.	Date of Passing.	Signature of Rosh Gedud.
1. (a)*	BOX	
(b)	DIAMOND	
(c)	OBLONG	
(d)	EVEN SIDED	
(e)	CIRCLE	
2. (a)	4 CIRC DIAM.	
(b)	OBLONG. LINE	
(c)	STRAIGHT, CROOKED, SLANT	
3. (a)		
(b)		
(c)		
4. (a)		
(b)		
(c) i.		
ii.		
iii.		
5. (a)		
(b)		
6. (a)		
(b)		
(c)		
7. (a)		
(b)		
8. (a)		
(b)		
(c)		
(d)		
(e)		

*Next to letters (a) to (e) in Test No. 1, insert the No. of Master Builder passed.
(See Page 51)

Date of Award of Madregah Shlishit Badge.....

Signed

ROSH GEDUD.

THE MADREGAH SHNIYAH TESTS (See Pages 58-59).

Test No.	Date of Passing.	Signature of Rosh Gedud.
1. (a) i.		
ii.		
iii.		
iv.		
v.		
vi.		
(b)		
2. (a)		
(b)		
(c)		
3. (a)		
(b)		
(c)		
(d)		
4.		
5.		
6. (a)		
(b)		
(c)		
(d)		
7. (a)		
(b)		
8. (a)		
(b)		
(c)		
(d)		
(e)		
9. (a)		
(b)		

*Next to letters (i) to (vi) in Test 1, insert the No. of Master Builder passed.
(See Page 51).

Signed

Date of Award of Madregah Shniyah Badge.....

ROSH GEDUD.

THE MADREGAH RISHONAH TESTS (See Pages 60—62).

Test No.	Date of Passing.	Signature of Rosh Gedud.	
1. (a)			
(b)			
2. (a)			
(b)			
(c)			
(d)			
(e)			
3. (a)			
(b)			
(c)			
(d)			
(e) i.			
ii.			
4. (a)			
(b)			
(c)			
(d)			
(e)			
5. (a)			
(b)			
6.			
7.			

THE MADREGAH RISHONAH TESTS—(Continued).

8. (a)			
(b)			
(c)			
9. (a)			
(b)			
(c) i.			
ii.			
iii.			
iv.			
v.			
(d)			
10.			
11.			
12. (a)			
(b)			
(c)			

Date of Award of Madregah Rishonah Badge.....

Signed

ROSH GEDUD.

THE MUMHIUT TESTS (See Page 64).

[illegible]

THE HALUTZ BADGE (See Page 63).

THE HALUTZ BADGE (See Page 63).		
Qualifying Badges.	Date Awarded.	Signature of Rosh Gedud and Independent Examiner.
MADREGAH USHONAH		
ERETZ YISRAEL		
HISTORIAN		
HEBRAIST		
AMBULANCE or NURSE		
CAMPER		
SELF-DEFENCE or MARKSMAN		

Date of Award of Halutz Badge.....

Signed

ROSH GEDUD,

~~BUCKS ROAD.~~

[illegible]